The Christian Century

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Tragic Europe

An Editorial

The Interpretation of Kierkegaard

By Henry Nelson Wieman

Memel—A Study in Nazi Terror

By Albert Viton

Beyond the Impossible

An Editorial

THE APRIL SURVEY OF BOOKS

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In This Issue

ALBERT VITON

has returned to the United States after a long residence in Palestine during which he contributed many articles to The Christian Century and other magazines. Mr. Viton studied conditions in central Europe and the Baltic states while on his way back to this country.

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Next Week

Prof. E. G. Homrighausen of Princeton Theological Seminary will discuss "How My Mind Has Changed in This Decade."

The CHRISTIAN CENTURY

April 5, 1939

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Calendar of Coming Events

Apr. 9. Chicago Sunday Evening Club; Rufus M. Jones, speaker.
Apr. 9. Easter Dawn Service, Federation of Churches, Central Park Mall, New York City.
Apr. 9. Ford Hall Forum, Boston; Robert Strausz-Hupé, speaker.
Apr. 10. American Committee for Christian German Refugees, Orchestra Hall, Chicago; Thomas Mann, speaker.
Apr. 10-12. Iowa Disciples Ministers' Institute, University Church, Des Moines.
Apr. 10-May 8. Lowell Lectures, King's Chapel, Boston; Kenneth S. Latourette, speaker.
April 11-13. Interdenominational Ministers' Retreat, Ohio Northern University, Ada, O.
Apr. 11-14. Fifth Annual Conference on Conservation of Marriage and the Family, University of North Carolina, Chapel Hill.
Apr. 12, 13. Annual Meeting, Associated Church Press, Washington, D. C.
Apr. 13. Annual Meeting, Philadelphia Federation of Churches, Temple University; G. A. Buttrick, speaker.
Apr. 13, 14. State Conference, School District Reorganization, Syracuse University, Syracuse, N. Y.
Apr. 16. Chicago Sunday Evening Club; Harry Emerson Fosdick, speaker.
Apr. 16. Ford Hall Forum, Boston; Bertrand Russell, speaker.
Apr. 16-21. Cole Lectures, Vanderbilt University School of Religion, Nashville, Tenn.; Albert W. Beaven, speaker.
Apr. 17, 18. Methodist Episcopal Post Graduate Association of Illinois, Illinois Wesleyan University, Bloomington; Ferdinand M. Isserman, speaker.
Apr. 17-21. Interdenominational Rural Church School and Community Conference, Vanderbilt University, Nashville, Tenn.
Apr. 19. Massachusetts League of Women Voters, Symphony Hall, Boston; Eduard Benes, speaker.
Apr. 23. Ford Hall Forum, Boston; Walton E. Cole, speaker.
Apr. 23. Chicago Sunday Evening Club; George A. Buttrick, speaker.
Apr. 24-26. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 24-28. American Seminar, Washington, D. C.; Sherwood Eddy, leader.
Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker. Subject: "What Is Christianity?"
Apr. 25. Annual Meeting, Federation of Churches, Cleveland, O.
Apr. 26. Uniting Methodist Conference, Kansas City, Mo.
Apr. 29-May 5. American Seminar, New York City; Sherwood Eddy, leader.
Apr. 30. Church Federation Sunday, Minneapolis, Minn.
May 1-3. Tenth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.
May 2, 3. National Fellowship Meeting, Disciples of Christ and Churches of Christ, Englewood Church, Indianapolis.
May 4-6. Annual Meeting, Women's International League for Peace and Freedom, Washington, D. C.
May 15-17. Annual Congregational-Christian Conference, Claremont, N. H.
May 15-17. Baptist Woman's Missionary Union, Oklahoma City, Okla.
May 17-21. Southern Baptist Convention, Oklahoma City, Okla.
May 23-25. U. S. Chaplains' Convention, Netherland Plaza, Cincinnati.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, APRIL 5, 1939 NUMBER 14

EDITORIAL

PEACE IN SPAIN! the headlines scream. May it be so. At least Madrid has fallen and the war is over. There were no terms of surrender. Resistance ended, the defenders threw down their arms, and the nationalist forces walked in. The hoisting of the white flag was ordered by Besteiro, minister of the interior, the ranking member of the defense council remaining in the city. Casado, the military commander of the loyalists, had vanished. Miaja, president of the defense council, was in Valencia, whence he has probably escaped on a neutral ship. Franco immediately broadcast an announcement of full pardon for all republicans "not guilty of crimes." Everything depends upon the meaning that is given to that elastic phrase, and upon the kind of tribunals that are established for determining who are guilty of whatever may be defined as crimes. The Law of Political Responsibilities (see editorial in The Christian Century for March 22) gives little assurance on either of these points. The war in Spain is over, but there is slight ground for hope that peace will immediately follow. It cannot be called peace if a policy of bloody reprisals against the defeated loyalists ensues. And what of the 440,000 Spanish republican and other loyalist refugees now in France under temporary permission? Will they be driven back across the Pyrenees? And to face what, if they return? The sudden quartering of these hundreds of thousands in southern France would be a serious burden even in times far less critical for France than these. Thus the refugee problem gains a new extension of which the world must take cognizance.

The Spanish War Is Ended

In Behalf of Law And Order

THE LA FOLLETTE committee, which has been investigating civil liberty questions for the Senate for more than two years, has brought in a bill which should be passed immediately. It forbids the sale of gas or firearms to industrial concerns for use in any kind of labor dispute. Some of the facts which the committee reports in support of its proposal throw an appalling light on the methods of American big business. Thus, between 1933 and 1937 more than eighty corporations, "the backbone of large-scale industry of the country," bought more than $1,000 worth each of "tear and sickening gas." Four corporations—Republic Steel, U. S. Steel, Youngstown Sheet and Tube and General Motors—bought more than the largest purchase by a law enforcement agency, which was the Ohio national guard. Republic Steel bought four times as much as the largest law enforcement purchaser. Almost as bad as the traffic itself is the way in which it is carried on, which the committee speaks of as "a manner which approximates the secrecy and evasion that characterizes bootlegging." All the worst features of the munitions business which the Nye committee brought to light a few years ago have been found by the La Follette committee to be duplicated in the sales of gas and arms to industrial corporations. There are times, unfortunately, when violence has to be suppressed during labor disputes. But when those times come weapons should be wielded only by lawfully constituted guardians of the peace. And if such weapons are kept in hands where they belong, there will be fewer occasions when there will be need to use them.

Taking the Profits Out of War

SUCH an uproar as went up when Senator Bone introduced his war-time taxation bill in Congress last week would be ludicrous if it were not so revealing. Dorothy Thompson called it a bill to insure revolution, and rhetorically asked "What is the matter with us anyway?" that we should even consider such legislation. The daily press, especially in states which have a state income tax, showed how such a tax would strip millionaires of their total income and might even leave some of them owing the government money. For what Senator Bone, with the backing of fifty senators and four representatives, had proposed was an income tax in time of war which would begin at 6 per cent on all incomes—except for a $500 and $1,000 exemption—with steeply graduated surtaxes up to 93 per cent on all incomes in excess of $20,000. Thus, an

income of $2,000 would pay a $60 tax, while an income of $10,000,000 would pay $9,890,210. And the ordinary millionaire, as the man with an income of $50,000 is usually reckoned, would pay $39,719. There is not, we are sure, the slightest chance that Senator Bone's bill will pass. Despite the fact that it was sponsored by more than half the Senate, we doubt whether it will even come to a vote. But the furious opposition which will be whipped up against it should be enlightening to those innocent souls, particularly in the veterans' organizations, who keep talking about taking the profits out of war. The bill has been framed in its present form because senators long ago discovered that there was no way of discovering the extent of actual war profits short of thus taxing all income during a war period. But a war taxation bill with teeth in it, predicts Miss Thompson, would mean revolution. Perhaps she's right.

Gallup Poll Measures Religious Interest

A GALLUP poll seems to indicate that, in the composite opinion of those interviewed, religion is just about holding its own in public interest. That is to say, about one-third think interest is increasing, slightly more than one-third think it is decreasing, and not quite one-third think it is much the same. When the figures are broken down into age groups and rural, village and city groups, the rather surprising fact emerges that the young are more convinced than the old, and the city dwellers than the farmers and villagers, that religion has a growing place in public attention. A possible weakness in the form in which the inquiry was presented lies in the fact that it called not for an expression of the respondent's interest but for his opinion of other people's interest. As to their own attitudes, something may be gained from the report that half of those interviewed admit that they attend church less regularly than their parents, while only 18 per cent say that they go more often than their parents did. But even this must be qualified by the information that 31 per cent of the whole number "listened to a church service over the radio last Sunday." If radio audition were counted as equivalent to church attendance (which of course it is not), it would probably make a big reduction in that 50 per cent that go to church less than their parents did. Preachers should be encouraged to learn that in this cross section of the laity and the unchurched there was no apparent prejudice against preaching. Only 7 per cent testified that they would like church services better if there were no sermon, but a good many hinted *(nota bene)* that the general level of interest would be raised if ministers were "more intelligent."

Penitentiary for Hines and Penitence for the Cities

IT SHOULD NOT be taken as a sign of vindictiveness that most people in this country, so far as they could give the matter any attention in the rush of more sensational news, are heartily glad that Hines got a sentence of from four to eight years in the penitentiary following his conviction. It was probably enough considering his age, which is sixty-three. The important thing is that he goes to the penitentiary at all, not how long he stays. He had spent a full lifetime in the corruption of political life in New York and in profiting by a triple alliance of Tammany Hall, the police force and the underworld of crime and racketeering. He had risen (if it can be called rising) to eminence and power as the most potent individual in the municipal Democratic organization, while continuing to take toll from criminals who debauched the city under his protection. He was not the only profiteer of the Tammany-crime axis, but he was the most conspicuous. While writing the story of Hines into its criminal records, where it belongs, and putting him behind the bars, where he belongs, New York might profitably consider the larger situation of which he was only a part. The conviction of a Tammany chief is big news, but the complicity of Tammany with commercialized gambling and vice and with the prostitution of political power for personal ends is no news at all. A generation ago Lincoln Steffens stirred the country with *The Shame of the Cities.* The muckraking fervor soon passed, though not without some solid accomplishments. It passed not because all the muck had been raked, but because the public got tired of the odor, which was more pronounced when it was stirred up than when it was let alone, and because the theme soon lost its novelty and sensationalism. There are American cities today—New York is neither the only one nor the worst—that have as much to be ashamed of as any of them had thirty years ago. It would be a pity if they should feel a glow of civic virtue because Hines has been sent to the penitentiary. What is needed is penitence for them as well as the penitentiary for him.

Let All Alien Critics Beware!

NOT LESS remarkable for the loose and sweeping character of its provisions than for its passage by unanimous vote of the House of Representatives is Congressman Dempsey's bill to authorize the deportation of aliens who propose any change in the American form of government. Present legislation prohibits the advocacy of change by violent measures on penalty of deportation. The Dempsey bill prohibits the advocacy of *any* changes by *any* method. The end to which this measure is doubtless directed is a good end—to put a stop to the propaganda, whether blatant or insidious, by which the emissaries of certain foreign powers and the spokesmen for alien interests seek to destroy the morale of the American people, weaken their confidence in the fundamental principles of democracy, and build up blocs of potential revolutionists. The principle of tolerance does not require that we tolerate the activities of those who are seeking to undermine the foundations of our house. But have we arrived at such a pinnacle of perfection that we cannot consider any modification of our processes of government, or have we such a monopoly of wisdom that any suggestion voiced by an alien is intolerable to us? The dangerous character of this measure inheres in the vagueness of its terms. Like the Quebec anti-communist law, it fixes a penalty without defining the crime. Quebec padlocks premises upon which there is advocacy of communism but leaves com-

munism undefined. Some of the administrative authorities have held that anything is to be considered communism which casts discredit upon existing institutions or government officials. The Dempsey bill is equally vague in its field. If it were to become a law it would empower the government to deport any alien who might voice a criticism of it. Visiting lecturers are, to be sure, sometimes bumptious and annoying, but the danger of letting them express themselves is incomparably less than the danger of making them choose between silence and deportation. Such a muzzling of criticism is itself a change in the American form of government.

A Good Year Not to Travel in Germany

IF A PROMINENT and supposedly prosperous gentleman were observed in the act of salvaging crusts from the table or cigarette stubs from the gutter, the act would have all the more significance as an indication of his need because of the unimportance of the material. So the recent German decree ordering the surrender of all foreign securities to the government, whether held by German citizens or by foreigners resident in Germany, underlines again the need of foreign exchange. Previous actions of a similar but less drastic sort had left relatively little to be gathered by this last sweeping seizure, but that little must be taken by a government which, pouring all its energies into armament, is now scraping the bottom of the barrel. It is natural that there should be increasingly stringent regulations to prevent Germans from spending money abroad. The edict against taking money out of the country has, of course, been in effect for years. It is being applied with greater strictness to German tourists who wish to travel abroad. In most cases, they are not allowed to. And in any case permission to buy round trip passage on a German ship and to have only ten marks to spend in the country which one visits does not offer a very alluring prospect. To put an embargo upon travel abroad does not mean bankruptcy or immediate economic collapse. Italy adopted the same policy in 1926. But the enforcement of this one-way practice with reference to international exchange and travel ought to be borne in mind by Americans who are making plans for foreign travel. There is some beautiful scenery in Germany, and still more beautiful in what was once Austria. (One way in which Germany weakened Austria preparatory to the anschluss was by cutting off the stream of German tourists who furnished an important part of Austria's income.) Americans who want to help the nazi armament program may do it by going and spending their money there. Those who do not may give passive resistance by staying away.

A New Kind of Rural Life Conference

THE DECISION to hold the midwest rural life conference out in the open country at Merom Institute, near Sullivan, Indiana, this year apparently resulted from a casual remark by Dr. Arthur E. Holt reflecting on the appropriateness of holding such gatherings in big city hotels. By the time the conference adjourned, on March 26, Dr. Holt's motion for a change of venue had amply justified itself. Nearly a hundred students and faculty members from ten theological seminaries with radically differing backgrounds found at Merom an environment in which discussion of the rural church question quickly got down to realities. On the program were such men as Dr. Mark Dawber of the Home Missions Council, Prof. O. F. Hall of Purdue, Henry C. Taylor of the Agricultural Foundation and Carl Hutchinson of the Ohio Farm Bureau, as well as professors from the seminaries represented. The "reciprocal economy" cooperative developed at Merom under the direction of Hjalmar Rutzebeck held a meeting which turned out to be a demonstration of a new technique for dealing with rural poverty. But the main feature of the program was the "roots in the earth" discussion in which the whole group became absorbed. To church leaders accustomed to urban conditions rural church problems somehow look different when viewed from the perspective of a room only a few feet removed from a potato patch. Perhaps there is no reason why they should, but they do. At Merom, the rural church and its supporting community was not a "problem" in an executive secretary's report but an inescapable situation staring the delegate full in the face. The participants in the recent conference felt the difference so keenly that they voted to go back to Merom for next year's conference. Planning for the midwest's rural churches is to be kept close to the soil.

Merom's Program Taking Shape

HOLDING the rural life conference at Merom served to direct attention to the remarkable educational program which is taking shape at that institution. Three or four years ago various Congregational bodies, among which the Chicago Theological Seminary was the leader, took over the buildings of a college of the Christian denomination which had been standing idle in this Indiana village for a decade or longer. Energized by a belief that things have been happening to the rural church, and to rural communities, which call for a radical change in the sort of educational service rendered, the staff at Merom since then has been carefully feeling its way toward one of the most interesting experiments in the country. The Congregational-Christian churches in the hundred counties of Indiana and Illinois which naturally make up the "Merom area" have been studied with meticulous care, it having been determined from the beginning that a program must be planned to fit those churches rather than the churches expected to fit a program. Some of the results are astonishing to those unacquainted with rural realities. For one thing, it is clear that the Sunday school, and not the preaching service, is the heart of the midwest country church. An educational program to improve rural church life must begin with that fact. Merom registers this in abandoning all the usual organization of education. It has no president, no classes, no settled student body. Instead, it works through a constant succession of institutes, some of them on the campus, some of them carried out into its supporting area. Quite frankly its leaders call what they are doing a search for a modern equivalent of the old-time camp meeting. It is impossible

to tell the full story here, but we advise those interested to write to the Rev. Shirley Greene, director of the institute, for the study which he has made of what the institute is up against and what it is trying to do.

Beyond the Impossible

EASTER is the symbol of the impossible becoming the inevitable. The experience of frustration that precedes such victory is one that few escape, and they not for their own good. The experience of release by rising to a higher level than that on which the frustration has its reality and its bitterness is available to all who will have it so and will utilize the resources that make it so.

Who has not known that sense of utter defeat? Irresistible forces attack. Immovable obstacles block the way. The walls of circumstance close in. There is neither room for advance nor possibility of retreat, for time flows ever forward even when it would hurl to destruction those who are borne upon its current. This, one says, is a dead end of all things.

It is, indeed, an end of some things, perhaps even an end of all things upon the plane of that experience. Life's course is beset by obstacles of such refractory material. It has its insoluble problems, its impossible situations. These dark and desperate moments may come only once or twice in a lifetime, but they come.

Pessimism and unfaith yield at once to despair and suffer twice by anticipating disaster. The stalwart heart, with animal courage or high human spirit or Stoic resignation, faces the inescapable catastrophe without flinching, resolved to carry fortitude to the limit of final failure. Blind optimism and unreasoning faith refuse to recognize the facts. In the face of evident danger and the clear words of Jesus about his own impending death, Peter says: "Far be it from thee, Lord; this shall not be unto thee." In a world where, even then, there must have been plenty of unmerited poverty and hunger, the psalmist could complacently testify: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And there are pious souls today who can rest from their labors on the comfortable thought, "God will take care of my children."

But the pious soul is wrong; God does not take care of all the children in the sense of protecting them from hardship and want. The psalmist was wrong; the righteous, whether forsaken or not, are often in dire need and their descendants go on relief in about the same proportion as others, considering their numbers. Peter was wrong; the thing he said could not happen, because he could not bear to think of its happening, happened.

And when that happened which Peter and his fellows could not bear to contemplate as a possibility, because it would mean the end of faith and hope, a cataclysm comparable to the falling of all the stars from the sky, it was indeed a tragedy of black finality beyond which there could lie absolutely nothing of joy or meaning—upon the plane on which their thoughts then moved. The words spoken to an apparent stranger two days later, words marked by the restraint proper to words spoken to a stranger about a fresh and poignant sorrow, contain an infinite pathos: "We trusted that it had been he which should have redeemed Israel." The intimate grief of the personal loss, the wound that love had felt, the sudden fading of the bright dream of thrones in a kingdom, could not even be mentioned. No words could be found to convey the sense of the whole numbing and devastating disaster that had befallen them. Besides, this kindly and sympathetic companion on the road to Emmaus was, after all, still a stranger. It was enough to mention the disappointed hope that their lost leader would be the restorer of Israel.

If ever a group of people was completely engulfed in irremediable catastrophe, blinded and bewildered by the frustration of every hope, it was the twelve and the little company of men and women who had been associated with them in a common discipleship and a common affection. Their frustration had all the finality of death, that ultimate seal of completeness and permanence upon failure, beyond which even imagination could picture no ray of hope.

That was the situation at the cross, and until the morning of the day whose annual recurrence we celebrate as Easter. On the level of their experience and of their hopes, the situation was quite as bad as it seemed. They were not deceived. Their Master was really dead. The old days of their sweet intimacy were gone. Never again would they ramble together across the fields or over the hills, or sail the lake, or greet the dawn, or sleep under the stars. They could cherish no more the expectation that their friend would sit upon the throne of David in a liberated Jerusalem freed from the tyranny and purified from the pollution of Rome, and that they would occupy seats of honor. They had a right to think that that incomparable experience and that gorgeous dream were ended. They were ended. There was nothing ahead for them—in that range of reality.

Then something happened which left those sad realities still real but took away their sadness by disclosing another level of experience and a new plane of reality. It was as though a new dimension had been opened to their perception, so that they could move now in a direction which hitherto had been not merely closed to them but nonexistent for them. The old obstacles still obstructed the paths they had formerly trodden. The Romans were still suspicious and arrogant. Most of the Jews were still indifferent or hostile. Their Master was still withdrawn from their companionship. All the old dimensions were still blocked, and life on that level was as completely ended for them as it had seemed to be on the evening of the crucifixion day. But these things did not matter now. They were oriented to a new hope. They had discovered the possibility of a victory that lay beyond all the disasters they had passed, even the ultimate and consummate disaster of death itself.

By just what series of events this changed view came to them, we cannot clearly tell. The records are, it seems, almost purposely obscure as to the order and the details of these events. One saw an angel at the tomb, another saw two, another saw none. The women concealed the news; or they made haste to tell it. There are episodes vividly narrated, but they do not fit together. It is as

though the witnesses were determined that those who came after should not rest their faith on any precise picture of the occurrences, as they might have been seen and recorded by a detached observer interested only in reporting a sensational event, but that they should fix their attention upon the central fact. See! they say. We were at the end of hope, but we are now at a new beginning. We were defeated, but now we go forth with a song of victory on our lips. We were in the abyss, but now we are on the heights. When all the billows of disaster had gone over us, then we were raised to a new level of understanding and purpose. The risen Christ has done this for us. We live again because he lives.

The meaning of Easter will not be exhausted by any one interpretation. This is but one—that it is the perpetual and recurrent symbol of the possibilities of experience and achievement that lie beyond all the seeming impossibilities that block man's onward path; that no loss is so irreparable, no catastrophe so devastating, no disaster so final, that it may not be transcended.

Tragic Europe

SO MUCH is happening at so many widely scattered places in Europe these days that comment can consist of little more than a rapid tour of principal points of tension. Even this, because of the complexity of the situation, must necessarily be incomplete. But as Hitler moves from triumph to triumph, and as the minor partner at the Rome end of the fascist axis begins to show impatience at the delay in distributing his share of the booty, the conviction grows that all the crises through which Europe has passed since the Austrian anschluss a year ago are but building toward a still greater crisis which must be faced before the close of the present year. Several milestones along the road to that coming crisis have been set up during the single week with which this review must deal.

I

After Bohemia and Moravia, Memel. Taken by itself, Hitler's annexation of this Baltic port, together with its surrounding 2,000 square miles of territory, would not seem an event of great importance. Overwhelmingly German in population, historically German, Memel has been a bone of contention ever since the Versailles treaty wrenched it from the fatherland. Lithuania gained possession in 1923 by armed invasion, driving out the French troops which were attempting to uphold the authority of an allied high commissioner while the Council of Ambassadors wrangled over the city's disposition. Eventual cession to the reich has been taken for granted by all European governments for a long time past.

But Memel's acquisition at this time and in the manner adopted by Hitler is not without significance. It shows that the nazi appetite for more territory is still keen. It shows that there is no disposition to slow up the rate of expansion in order to consolidate previous gains. More than all else, it constitutes a warning to the Baltic states and Poland. The ease with which Germany took over this territory at the mouth of the Niemen, after a single threat from von Ribbentrop, is virtual notice served on Esthonia and Latvia, as well as on Lithuania, of their helplessness. Poland, which originally contested Lithuania's claim to the territory, must likewise see in this seizure a portent of the fate of the Corridor. If Mussolini at his end of the axis has determined to make the Mediterranean an Italian lake, Hitler's absorption of Memel—probably to be followed without long delay by formal annexation of Danzig—discloses an equal intention of completing German domination over the Baltic.

II

After Memel, Rumania. To be sure, there has been no formal political annexation of Rumania, and the press in London and Paris is playing up declarations from Bucharest that independence has been maintained. But the terms of the economic treaty concluded between Germany and Rumania make clear the empty nature of this independence. In point of fact, Germany now controls the entire economic life of this Balkan kingdom, and if it presently suits her purposes to extend economic into political control it will be easy to stir up irredentist movements in the extensive territories taken from Austria, Hungary and Russia at the close of the war to repay Rumania for her adherence to the Allies. Such movements would provide a pretext for outright German invasion.

The extent of the German triumph in Rumania cannot be minimized. German capital is henceforth to develop the Rumanian oil fields, which have hitherto been in the hands of British, Dutch and American interests. By this single achievement Hitler is relieved of the fear that his air fleet might, after a few months of war, be left helpless. Germany is to have free ports on the Danube and the Black Sea. Rumanian agriculture is to be adjusted to German needs, and Rumanian industrial machinery and war materials are to be secured from Germany. Germany is to be given virtual charge of Rumanian railways, while other Rumanian lines of communication, such as rivers and highways, are to be placed under German technical supervision. The banking systems of the two nations are to be coordinated. Power installations are to come henceforth from Germany. And so on.

What this all means is, of course, that German power is as firmly established in the Balkans as in the Baltic regions. Coupled with German influence in Hungary, Poland is thus encircled on the south and states like Bulgaria and Greece are left in a position where it must seem suicidal to oppose nazi ambitions. Even Yugoslavia finds it difficult to keep from being drawn within the German orbit, as Mussolini recognized when, in his speech on March 26, he went out of his way to woo the Yugoslavs by assuring them that Italy would respect their rights in the Adriatic. From this point on, the German advance in southeastern Europe promises to be little more than a mopping-up expedition.

III

Shocked by the ease and swiftness of Hitler's recent triumphs the nations on the other side of Europe's forming battleline have made two important countermoves. The first came in France. There, after a close vote in

the Chamber of Deputies but by the overwhelming majority of 286 to 17 in the Senate, a law has been enacted which empowers the cabinet "to take by decree until November 30, 1939, all appropriate measures to maintain and increase the strength of France." In plain words, M. Daladier has been made a virtual dictator until next December, for there is to be no body outside the cabinet able to pass on the "appropriateness" of the decrees announced under this blanket grant of power. It would even be possible for the Daladier government, under this new law, to issue a decree forbidding the reassembling of Parliament on November 30 as a means of "maintaining the strength of France," thus making the dictatorship permanent.

How dictatorially will the French premier's new powers be used? The answer will depend on the amount of pressure applied by Germany and Italy. If the pressure is not heavy—that is to say, if the fascist drive continues to be headed eastward—there will probably be few internal changes in France. But if there should come a major crisis—as, for example, over the French colonies in north Africa—France will undoubtedly find herself under an iron-clad dictatorial rule, with Parliament reduced to a cipher and the radical parties sternly suppressed. Thus the passage of the new French law serves to demonstrate again that ghastly paradox of modern international politics, that democracies which prepare to defend themselves by resort to war can speed up that process only by abandoning their own democracy.

IV

Great Britain's reaction to Hitler's recent successes has been of a different nature. Mr. Chamberlain, having at last acknowledged that he has lost all faith in the assurances of the German dictator, has begun feverishly to attempt to form a "stop Hitler" common front with France, Poland and Russia. President Lebrun has been feted at Buckingham palace, and London newspapers report that the Soviet ambassador in that capital finds himself more than a little bewildered by the sudden deference with which he is being treated. After seeing the casual way in which a common front that included the highly efficient Czech army and fortifications was abandoned at Munich, it is a little surprising to find the British returning to this same method at this late date and under so much more disadvantageous circumstances. Nevertheless, this appears to be the new Chamberlain policy.

So far, it must be admitted, the Chamberlain proposal has not made much headway. London is irritated, not to say angered, at what is called the Polish (and to a lesser degree the Russian) readiness to "balk" the new British policy. But there would seem to be plenty of reason for Poland's and Russia's hesitation. For one thing, it is by no means clear what Mr. Chamberlain is actually proposing. How is Hitler to be "stopped"? Or to what extent is the new common front expected to act in the event of further German advances in regions as remote from immediate British interests as, say, the Baltic republics or the Ukraine? And for another thing, in the light of experience what reason is there for either Poland or Russia to believe that, if attacked, they could rely on any more help from England and France than Czechoslovakia received? In view of that doubt, why should they run the risk of drawing the lightning by openly joining a "stop Hitler" movement?

V

Mussolini's speech on the twentieth anniversary of the formation of the first fascist combat squad brought to a close the week in which the developments thus hastily outlined took place. It was, semi-official organs in Paris and London insist, a moderate speech. To most American observers this rejoicing over Mussolini's moderation will be forebodingly reminiscent of similar rejoicing which followed the "moderate" speech which Hitler was said to have delivered at Nuremberg last September. It is true that the Italian dictator made no precise demands on France. Aside from mention of Djibuti, the Suez canal and Tunisia as localities in which the "sacred rights" of Italy must be recognized, he did no more than to attempt to place on France the disadvantage of making the first offer in an impending horse trade. And by confining his implicit threats to these three questions he narrowed the prospective negotiations to issues on which Mr. Chamberlain had already intimated that Britain expected her ally to make concessions.

But Mussolini's speech was important in its brutal insistence on the realities of European politics. "If the problem be placed on the level of morals," he cried, "nobody —I say nobody—has the right to throw the first stone, as the ancient and modern history of Europe abundantly demonstrates. . . . No matter how things go, we wish to hear no more about brotherhood, sisterhood, cousins and such other bastard relationships, because relationships between states are relations of force, and these relations of force are the determining elements of their policy." At first reading the civilized mind draws back in horror from such words. The revelation which they give of the mind of fascism is a terrifying revelation. Nevertheless, they are true.

Force *is* the determining factor in European relationships today. No nation, it has been abundantly proved, is ready to act in behalf of another beyond the limits of its own immediate self-interest, and no nation will refrain from advancing what it believes to be its own self-interest when it has the force available to do so. This is the tragedy of European politics—a tragedy which is the heritage of two thousand blood-drenched years. It is a tragedy from which there will be no escape while the present reliance on power politics continues. For the United States to become involved in that same struggle over territories and a continental balance of power would be but to add to the depth and extent of the tragedy.

The Discordant Me

EDITOR THE CHRISTIAN CENTURY:

SIR: I remember—correct me if I have told you this before—what I used to consider my one perfect retort. It arose in this way. A friend of mine, one of the men whom in memory I count as great spiritual guides,

wrote an article in which he contrasted two other articles with each other. Of one, which was signed by my own name, he wrote in perfectly fair but severe criticism. Of the other, which was unsigned, he wrote with complete approval; it put exactly what was lacking in the other.

I wrote at once to say that he had the best reason for thinking that the two authors agreed, since I had written both. He answered, "You have got me; come along to a meal. I will give you my last book."

But since that day I have begun to doubt whether that retort was really complete. Perhaps he was right; indeed it might well have been that the articles were discordant. They were written of course in the same beautiful calligraphy which is the delight of your office. But were they written by the same person? That can be taken for granted only if it is assumed that there is only one "me" dwelling under the same roof. That I am not prepared to claim.

There are in fact several "me's," and they are not always on speaking terms, still less do they work together. They may talk about their "complete agreement," but so do statesmen at the end of every conference, and you know what that means. We—the various "me's"—save our face; we present a united front, but we are not one—not at all one.

There is that other Quintus, of whom I have written before; a surly, cynical, unpleasant being, who takes my name and is mistaken for me. What if he were responsible for some of those articles which are published and can never be recalled? I have always admired the practice of certain writers who published Retractations wherein they definitely withdrew their authority from words and beliefs which they—or one of them—had published in earlier years.

I should like to read the Retractations of—perhaps I had better not fill up the gaps; you can put them in; and indeed every writer might do Retractations for himself. My own personal desire would be to disclaim all responsibility for some of those "me's" who eat with me and live under the same roof, but do not represent me in reality.

I might also add a few words, but I shall not, about that elusive being whom they used to call the Sub-liminal and afterward the Sub-conscious, and now according to the latest information, the Un-conscious. I must say that he is strangely lacking in powers of concentration and jumps as swiftly from one subject to another as a very modern poet. It is quite conceivable that he may have had a part in producing words signed "Quintus."

It is once more perfectly possible, even probable, that those two articles which my revered friend criticized were not really by one being. This is a comforting thought in reading the works of the mighty minds of old. It does not matter where we discover them writing in various styles:

> . . . he never minds
> That all his works are of different kinds.

They may still be the work of one person. But sometimes it is clear that various personalities are writing lawfully under the same name. Has any one ever reconciled the various Matthew Arnolds? Happily the one who lives immortally is the poet, but how *did* that poet get on with the others?

We have to accept the good gifts which are ours, however they come; and if we do not find the giver at all consistent, we shall not greatly complain. "Aren't we all!" as the psychiatrist says. As you remind me, at the best we are only tentative experiments.

> . . . all I could never be
> That I was worth to God
> Whose wheel the pitcher planned.

Ever yours, for once coherent,

QUINTUS QUIZ.

VERSE

And Christ is Crucified Anew

NOT only once, and long ago,
There on Golgotha's rugged side,
Has Christ, the Lord, been crucified
Because he loved a lost world so.
But hourly souls, sin-satisfied,
Mock his great love, flout his commands.
And I drive nails deep in his hands,
You thrust the spear within his side.

JOHN RICHARD MORELAND.

Designs

EARTH mother is immaculate with order—
Each crystal cools with rare and certain line;
The very snowflakes have a patterned border . . .
Oh, when will hearts be fused in love's design!

LLOYD FRANK MERRELL.

But As Grass

"MAN'S days are but as grass."
Here is no sadness
For grass knows sun and rain and wind
And gladness;
Wonder of sprouting seed, growth,
Proud fruition,
Then quiet mingling with the earth,
The intuition
That death alone can solve
Life's mystery,
Unwind the ancient riddle
Of immortality.

"Man's days are but as grass."
Here is no sadness
For grass knows wind and rain and sun
And gladness.

UNA W. HARSEN.

Memel: A Study in Nazi Terror

By Albert Viton

NO ONE can say that the Memel question has burst on a surprised world like a bolt from the blue. Nazi plans have been as clear as daylight since August 1938, when both France and England advised the Lithuanian government, as high officials in the ministry of foreign affairs told me, to make concessions. The Lithuanian authorities knew that making concessions to the nazis is suicide. Nevertheless Dr. Neumann, the imprisoned local Henlein, and other conspirators were granted amnesty and martial law was abolished. Munich echoed in the Baltic, but Soviet Russia indicated readiness to execute the spirit, as well as the letter, of an agreement with Lithuania if the western signatories to the Memel convention would do their part. The bolshevik fools made it clear, however, that they would not rush in where the capitalist angels preferred not to tread.

I was in Memel on the day before the last Diet election, which was held on December 12, and saw how a population can be terrorized. The city looked like any German city during a nazi election. Pictures of the local Führer graced every street, shop window and wall. Swastika flags of the "German Kulturbund," the pseudonym of the nazi party, were carried through the streets by uniformed youths. "Order Battalions" and "Sturm Kolonne," modeled after the S.A. and S.S., marched around crying "Heil Hitler." But the main object of the "Order Battalions" was to terrorize the population. A mere list of terror incidents would fill many pages. At least two Lithuanians were killed by nazis during the few weeks before the elections. One worker, Benediktas Yonusys, was murdered for refusing to return the nazi salute. A company of S.A. surrounded him and beat him to death on a street, while a German policeman turned and walked away. There was a single Lithuanian in the Memel police.

Children Beaten

I have seen German boys surround Lithuanian school children and beat them till blood ran down their faces for refusing to return the Hitler salute. One policeman brusquely told me to mind my own business when I asked him to interfere. Two daughters of a Jewish acquaintance were so badly beaten that they had to be taken to a hospital. I have seen windows of Lithuanian schools perforated by revolver shots; some schools had their windows smashed. Trees around schools and private homes were torn down in the best vandal manner—bringing back many a Palestinian scene to my mind. The Lithuanian government had its hands full before election in trying to keep score—that was all it could do—on such outrages. One semi-official list in my possession describes more than three dozen different attacks on school children.

There were in addition less observable but no less effective methods of terrorization. Laborers admitted to me that German employers threatened them with dismissal for failure to join the "Kulturbund." On the other hand, business men and industrialists were subjected to no less severe pressure from German agents who threatened a reich boycott. Especially strong was the pressure brought to bear on farmers. The German "Landschaftsbank," "Kreditverband," and the "Agraria" played politics on a high scale. Loyal nazis were given almost unlimited credits; farmers whose political views were questioned were not only denied credits but could not market through the local German cooperatives. Herr Gubba, chairman of the "Kreditverband" advisory board, made periodic trips to Koenigsberg to give information about the political views of farmers and to receive instructions about the size and rate of interest of each loan.

Manipulating Polling Lists

Thousands of inhabitants of the territory whose nazi loyalties were doubtful had their right to vote taken away, while many reich Germans were approved at the last moment. According to a semi-official statement the number of eligible voters was reduced from 80,000 to 60,000. Lithuanians who had lived in the territory since the World War had their right to vote canceled because of a visit to Kaunas. In some cases change of address proved a sufficient reason for being left out of the voters' list. When thousands rushed to appeal the decisions of the local bodies, the higher authorities issued a ruling that there could be no appeal. Anti-nazis who could not possibly be left out were frankly warned that the party would know how they voted. So frequently was this threat used that the *Baltischer Beobachter,* the German-language anti-fascist paper, had to publish editorials assuring the public that "voting is absolutely secret, and the stories to the contrary are nonsense."

Yet the inhabitants of the Memel territory voted on anything but the question of anschluss with the reich. I made it a point to go through the speeches of Dr. Neumann and of other leaders in the files of the *Memler Dampfboot,* their official organ. Not once did they mention unification with Germany. They spoke a great deal about *Volksgemeinschaft,* the Germanic soul, German kultur. "Memel territory is German Kulturland," the *Dampfboot* screamed two days before the election. "Your vote is a vote for German kultur," read a streamer across almost every street in Memel. The demands of the "Kulturverband" underwent frequent and large modifications; never, however, did unification form a plank in the program. Always the talk was about "cultural autonomy."

For a very good reason. The vast majority of the inhabitants, including loyal Germans, did not want to go back to the reich. They had grievances against the Lithuanian government, which had not respected Memel's autonomy as much as some Germans wanted. Attempts at the end of the last decade to control the local administration were resented, and martial law, imposed on Lithuania, was applied also in Memel. But conversations with dozens of people of all classes convinced me that the vast majority were eager to retain the present arrangement

under the Statute of the Memel Territory of May 8, 1924, which provides for all the autonomy they wanted while leaving outward sovereignty with Lithuania.

Prosperity Under Lithuanian Rule

People made it clear to me that they were much better off economically than they could hope to be if annexed to the reich; many were of course opposed to unification because of pronounced political views. As her sole outlet to the sea, the Lithuanian government invested large sums of money to develop the harbor of Memel, which now has about three times as much shipping as it had before the war. The price of real estate had gone up tremendously; new industries had been developed by Lithuania at considerable cost; commerce was flourishing; farmers obtained better prices than they would under the reich; labor was better off. Bank deposits had more than doubled during the past four years. There were plenty of reasons to leave the status of the territory as it was.

But everyone knew that the real wishes of the population would not have the slightest effect on developments. Neither nazi leaders nor the heads of the Lithuanian government were able to tell me what fate had in store for the territory. Father Mironas, the Lithuanian prime minister—a shrewd, tolerant and liberal churchman—said to me that he "did not think that anything would happen, just yet." Herr Ribbentrop had officially assured the Lithuanian minister that the status of Memel would not be changed. But all agreed that the reich was only watching the direction of European diplomatic winds. At the right moment Dr. Neumann would be told to stage an about face—and to provoke incidents to force Germany's hand in the best nazi technique. Which is, of course what has happened.

How meaningless the stories are that the Memel population was clamoring to be re-annexed to the reich is borne out by more material than I can even summarize. Out of a population of more than 150,000 only about 9,000, according to the best sources, belonged to the various nazi organizations. Dr. Neumann and other leaders were regular passengers on the trains to Koenigsberg, which controls all operations in Baltic countries. In their climb to power, the nazi cliques murdered many Germans (Georg Jesuttis, for example) as a warning to those who failed to show enthusiasm for the anschluss. Money was freely spent to bribe Lithuanians and to purchase German officials. German officials in the territory received special salary supplements from the reich. A letter from the Tilsit section of the German Police Officials Association to the Memel Association of Police Officials announced that "the reich's wish to compensate those officials generously . . . must be kept in mind when interpreting" the promises "formulated in various decisions, protocols and ordinances."

Nazifying the Schools

Special attention was devoted to teachers. Applicants who passed their final examinations in the reich were almost the only ones appointed; to take those examinations, testimonials from the German consul general had to be brought. Those dismissed by the Lithuanian government for too open propaganda were immediately given jobs in the reich. Thus Schultz, chief councillor for schools to the Koenigsberg Provincial School Collegium, wrote to Teacher Helmut Gawehn: "We have submitted the question of your obtaining employment in Prussian schools to the authorities. . . . We wish to add that you will be able to obtain employment . . . only in the event of your being obliged to leave the Memel territory for political reasons."

Textbooks were honeycombed with nazi propaganda. *Buettners Rechenbuch für Ostpreussen,* after a problem about the expenditures of a Hitler Jugend member on his uniform, declared: "Father is proud that his three sons march in brown Hitler Jugend shirts." The geography textbook *Deutschland* declared of Memel that "the national will of the inhabitants is opposed to Lithuania." In schools I saw maps on which the territory was depicted as part of Germany, and photographs of nazi leaders graced many a classroom wall.

The *Memler Dampfboot,* the *Memellaendische Rundschau,* and a nazi paper in Lithuanian called *Lietuwiszka Ceitunga* were heavily subsidized by Berlin through the "Concordia" directed by Dr. Winkler. The Municipal Theater received an annual subsidy from the reich of 5,000 RM. It had to perform frequently "The 18th of October," a play depicting Germany's struggle during the French occupation in 1813. In one scene, the chief actor exclaims while pointing to the ground, "This place is German and the time will come when it will again be German." That the whole nazi movement was under the thumb of Berlin is conclusively proved by a memorandum sent to Rudolf Hess, Hitler's shadow: "The Memel territory matter is so important, that nothing remains for us but to ask our supreme chief, Adolf Hitler, to decide. . . . The only possible policy here is one which would give the impression that we are not dependent upon the reich."

In Store for the Baltic Countries

One does not have to be a major prophet to foretell what, after the occupation of the Memel territory, awaits Lithuania, Latvia, Esthonia, and perhaps the Scandinavian countries as well. Unless Hitler is checked, and in a decisive and resounding manner, all these countries will become German colonies. Hitler does not even have to annex or use military force in order to accomplish that end. Economic, social and political logic will work for him. The treaty imposed on Lithuania at Berlin already assumes control of her foreign policy; I doubt whether even Herculean efforts on the part of Great Britain could now save Lithuania from becoming an economic colony of the reich. Its high quality butter, bacon, meats and eggs are sorely needed in the reich; and its dependence on Germany will make it the former's spearhead in the Baltic.

The only thing that Britain and France could even try now to do for the Baltic countries, aside from providing markets for their agricultural goods, would be to sponsor a real Baltic federation. A Baltic entente made up of Lithuania, Latvia and Esthonia exists: until now, however, it has been nothing but a self-advertisement union. Father Minoras told me: "We wish very much that all

Baltic states would follow the same political line, because we realize that the fate of all of us necessarily has to be more or less identical. I for one am convinced—and this is the policy of my government—that under the present circumstances the three Baltic states should find a way of uniting in order to be able to resist any possible danger from the outside." But this was spoken in December; now, undoubtedly, the situation is considerably changed. It is very unlikely, for example, that Hitler would countenance federation that could in any way be effectual, and I am afraid he is already powerful enough to make his veto effective.

To what conclusion does all this lead? To me, the conclusion seems very simple. Hitler can no longer be stopped with the incantations and formulas glorified by the diplomatic tradition of gentlemen. The small buffer states in south- and northeast Europe have lost all value. If Hitler is to be stopped, it can be only by the powerful major powers of the west. And as long as his march continues eastward, do they really want to stop him?

The Interpretation of Kierkegaard

By Henry Nelson Wieman

THERE is today a widespread and conspicuous revival of Kierkegaard's teaching. Much of good and much of evil are in it and the two are badly scrambled, especially in the popular teaching of some who today carry forward his influence. Conditions of our time make many responsive to the error as well as to the truth in his work. Hence the importance of giving some careful thought to what he says. There is no better place to begin than with his book translated from the Danish by Douglas Steere, called *Purity of Heart Is to Will One Thing.*

Three main ideas run through this little volume. They are: willing the good, coming under the scrutiny of the Eternal, and what it means to be a solitary individual. Let us look at the first two only.

Must We Will the Good?

One cannot will one thing unless one wills the good, for it alone is unitary, says Kierkegaard. Absorbing devotion to any other objective leads to double-mindedness because it divides inevitably into contrary ends when persistently sought. Only the good can be willed with single purpose. Only it is unifying, hence only it can give that purity which means to be free of contrary purposes. Kierkegaard makes much of this.

But the good is not willed with single purpose, ordinarily. We want it, but we want it mixed with something else. We want it, but only if it brings the kind of pleasure we have learned to crave, or the social standing that is dear to us, or whatever else may happen to be the desire of our hearts. The good prized by Kierkegaard is not found by satisfying any of these wants necessarily. It comes to us only when our wants are so transformed as to find fulfillment in a good which goes beyond all these and is alone the integrating, purifying good.

But what is the good? Kierkegaard is strangely silent on this point. He is always referring to it and saying that it is not this and not that, but he never says what it is. It is not pleasure, it is not honor, riches, power. It is not even love necessarily and always. This constant reference to the good without giving it specific content will be irritating to many. Is not Kierkegaard guilty of the worst kind of evasion by repudiating every specific demand which life can offer as being less than the good or different from it, the while he glorifies the good without allowing it to take on any definite character whatsoever?

Let me answer that question by giving an interpretation of Kierkegaard which he might not accept but which if he did would clear him of the charge.

Where Seek the Good?

The good does certainly take on very definite character in each concrete situation. But the character it has on one occasion is never the same as what it has on another. Therefore he who says that the good must always and only be love or happiness or pleasure or beauty or health or any one kind of combination of these, or have any other set of characteristics which can be definitely stated beforehand, is falsifying it.

He who seeks the good always in the guise of some definite character, will not only miss it. He will also be a nuisance and a bore. Most tragic of all, he will cut himself and others off from the real good. At times, if he is very insistent and powerful, he will be fiendish in the evil he achieves while seeking the good in the form of some stereotyped picture of what it must always be but what it cannot be in the infinite wealth and change, complexity and delicacy, of actual situations.

But how can one will the good if he cannot know definitely beforehand what it is? The good in each unique situation includes much which no one ever experienced before because no two situations are alike. How then can one go about seeking it, serving it, promoting it, responding to it—in a word, willing it? The answer to this question is the chief burden of the little book before us.

Briefly put in my own words, the answer is this: One wills the good to be experienced in future situations by keeping oneself in a state of readiness to be transformed down to the depths of personality by the unique requirements of each situation as he enters it. The method by which one keeps himself in this state of readiness is described by Kierkegaard. It includes repentance, self-searching and the acceptance of suffering.

Repentance is central to the way of life here upheld. Kierkegaard sometimes calls it remorse and regret. We suspect he was a morbid personality. But he turned his weakness, limitations and suffering into media for attain-

ing a richness of life which more wholesome personalities commonly miss because they do not hunger and do not seek beyond the ordinary satisfactions.

Repentance means casting off the control over the personality of what it has been in the past. Such being the nature of repentance it is obvious that it is a required practice if one is to keep in a state of readiness to be transformed by the compacted fullness of each unique situation in such manner as to find any considerable measure of good it can yield. In other words, repentance is necessary if God's grace is to have free play in our lives. God's grace is the good which God gives beyond our powers to specify, predict or control except by way of keeping ourselves in a state of readiness to respond to that specific but unprecedented character which it assumes in each unique situation. If one is not transformed and so responsive to the peculiar demands of the epochal occasion, he will miss that richness in it which is the gift of God's grace.

The Good in the Present

Here and now, in this situation, there is a peculiar good. No other situation ever had it and no other ever will. It is lost forever if it is not caught now. There are two ways to miss it. One way is to seek what was good in the past but is not here. The other is to seek a utopian good which is imaginative and never can be actual. If desires are not transformed by the peculiar good of this time and place, one may seek what other situations have offered but which this one cannot in the same form and measure. Or one may seek what never can be offered in any situation. Repentance keeps desires, hopes, outreachings so sensitive to the requirements of transformation that they can be more readily redirected by the novel conjunction of circumstance and so able to meet and greet the good that never was before and never will be again, but which is actual and real here because of the creative synthesis of many factors emergent and fleeting.

Nobody consciously appreciates all the good in any situation. It is too compacted, profound and novel. Some apprehend more of it, some less. But all to some degree unintentionally (and often intentionally) fight and trample under foot large portions of it. In this sense all are sinners. Hence repentance is required to keep us in such state of readiness for transformation that we shall apprehend more, and fight and trample less, of the goodness of God's grace.

The second feature in the method by which one wills the good that is greater than one can comprehend and which cannot be specified until it is experienced in each situation, is self-searching. One must search his heart to find any habit or desire or goal which resists the transformative power of that creative synthesis which is the work of God in each new set of circumstances. One may think that he wills that good and nothing else. But always, hidden away in the complexities of personality, often deeper than consciousness can reach except by long searching, is some hidden purpose, some cherished thing, which is not yielded to the requirements for entering into the riches of the emergent event. One must bring these to light, one by one, and then sincerely, from the depths of his heart, give them over to the transformative power of that growth which unpredictably brings forth the good in each new occasion.

The Acceptance of Suffering

If there is anything to which one clings, so that it is not held subject to the transformative requirements of that creativity which is God's free gift, then the structure of appreciative consciousness will not be sufficiently remade by the peculiar requirements of the unprecedented occasion. Then we shall catch only the wisps and parings of that good which might be ours if we were responsive to the fullness of what is worthfully present. We may get none of it, but only evil out of that situation wherein so much of God is operative. Therefore, quotes Kierkegaard, "keep thine heart with all diligence, for out of it are the issues of life."

The third element in willing the good before one knows what its character may be, is to accept suffering. Suffering is experienced when our wants are frustrated. This may turn us to despair or to phantasy or to hardened fixation. But if suffering is taken in the right way it will make our wants more responsive to the transformative demands of the unique good in each occurrence. It will awaken the great hunger. It will cut us free from the shallow and mediocre. It will turn us toward the height and depth of that good which we shall miss unless we are awake and responsive to the unpredictable emergent fullness of it in the actual circumstances of life. Perhaps without suffering a human being can never be fully open to the grace of God. Without frustration of the little wants the greatest will never be developed. Therefore, says Kierkegaard, accept thy suffering. Even to the uttermost depths of it, one can find a way into the great good.

Suffering delivers one from bondage to specific things. As long as they hold, one is not free to move, to seek, to respond, to be transformed, except within the confines of their reach. But when suffering cuts one free from them, one can reach out after any good whatsoever that is available. And the greatest good of all is available, namely the working of God himself in the world, however diversely his ways may go from our wishes.

What Is the Eternal?

There is no doubt that Kierkegaard emphasizes repentance, self-searching and acceptance of suffering. But is the good to which they lead, according to him, a good that is found in concrete situations after the manner we have described? We are not at all sure of this because of a basic ambiguity, even a self-contradiction, in his thinking. This comes out most clearly in his treatment of what he calls the Eternal.

Again and again Kierkegaard says that the Eternal is non-temporal. It does not belong to the order of time. But then he also says with just as much insistence that the Eternal is the enduring. To endure, however, means to continue in time. That which does not endure passes out of time. It ceases to exist. But that which endures continues in time. The more enduring anything is, the more continuously and inseparably does it belong to the temporal order. The everlasting is what lasts through all time,

hence never leaves the temporal order. It is inextricably involved in time and can never be independent of the temporal order.

Now the word "Eternal" is used with several different meanings. Sometimes it is just a laudatory title, like Your Royal Highness, meaning something very exalted and lifted up. Sometimes it means the everlasting. Sometimes it means a form or order which continues through all the changes of time. All this can be harmonized in one meaning. But if in addition to all this one says that the Eternal is outside of time and works on things in time from the outside, you have a hopeless self-contradiction. Every happening must be in time because happening by its very nature involves time. Let anyone analyze what he means by happening and he will see that this is true. Therefore all happening, all doing, all working, all occurrence, must be in time.

Exaltation of Error

The contradiction in Kierkegaard is this. He says that the Eternal does things and endures everlastingly, and yet he also says that the Eternal is outside of time. He says it does not belong to the temporal order. What then is the Eternal, according to Kierkegaard? It is a muddle of confused thinking. It is a dizzy whirl. It is nothing or chaos.

This hash of nonsense to which Kierkegaard reduces the Eternal might be ignored, for the sake of the truth he has to teach. But the trouble is that many of his followers today seize upon this very nonsense and make it the important thing. They talk about the Eternal breaking into time. But if the Eternal breaks into time, it does something. There is an event in the Eternal itself. An event involves time. Hence it is hopeless contradiction to talk about the Eternal breaking into time.

It is true that Barthians and others protect themselves when making contradictory and paradoxical statements by repudiating reason and logical consistency in matters of God. God, they say, is beyond reason. If by this they meant that the human mind cannot reach so high, cannot understand, and so must keep still, there would be no objection. But they do not do this. After having said that human reason is incompetent, they go on to make many statements about God and his ways which they claim to be true. Having declared the incompetence of human reason in certain respects, they use that as a device to repudiate the statements of others while they go on talking about those very matters wherein the human mind is incompetent by their own claims. Since reason cannot reach so high, they can be as paradoxical and self-contradictory as they wish!

Where Presumption Is Sacrilege

To talk thus about God, we hold, is arrogant blasphemy. Either one must keep still before the holy mystery, or else one must talk rationally. To do otherwise is sacrilegious presumption and bumptious bigotry. It is so because one is claiming to present the truth about God without observing the canons of truth. He is dragging God down to the level of his own muddled and confused thinking instead of keeping silent before the Holy Presence except when his statements can be checked by the tests of truth. To make authoritative statements about what the mind cannot know is to reach the height of prideful presumption when presumption is sacrilege.

The Barthian movement has taken the worst of Kierkegaard and popularized it at a time when the general public was susceptible to this blind leading by reason of widespread confusion and desperation. Hence it becomes of paramount importance to distinguish as clearly as we can between all that is good in Kierkegaard and can be appropriated, and that which is not good nor true.

Some may say that we have given to his teaching a slant that would horrify him if he knew it. Whether or not that is true depends on which side of the fence he would take when he removes the contradictory statements about the Eternal. Repentance, self-searching and acceptance of suffering belong to high Christian living. But did he intend that in this way one should attain a good that is in the concrete situations of this temporal world or did he mean that the good thus found is outside of time? Is it enduring or non-temporal? If the first, we are with him, if the second, we are against him. He certainly does not talk about the riches to be found in each concrete situation, nor of the unpredictable emergence of value in temporal events. Yet he does say that people living in time, in the midst of concrete situations, can there and then have the good. How then shall we interpret Kierkegaard? Since the ambiguity is inherent in his own statements, the issue is left undecided.

Of Devotional Value

The little work before us is intended for devotional purposes. Kierkegaard wished that people would use it to cultivate their own religious living. The present writer has used it in this way and found it of marked value. One cannot use it to reconstruct and revive the complete theological system of Kierkegaard because the book was not written to present it. As has been indicated, certain concepts of his filter through with some of which the present writer can agree and with some of which he cannot agree at all. This seems to be a book which can yield its values only to that reader who will use its suggestions appreciatively and yet not be led off into blind alleys by certain of its emphases.

To commit oneself to God in the manner so sensitively portrayed by Kierkegaard does not demand, nor even excuse, one from honest grappling with certain of his premises which contradict one another. There is value in the book but as always the presence of value calls for intellectual and religious alertness.

Common Property

BUILD a fence, brother, and a wall;
Build a burrow in which to crawl
To privacy;
You will find when all is done
You must share this time of sun
Or moon with me.

KEITH THOMAS.

APRIL SURVEY OF BOOKS

Mrs. Wilson's Woodrow Wilson

MY MEMOIRS. *By Edith Bolling Wilson. Bobbs-Merrill Company, $3.50.*

THE WILSON loyalists, of whom there are a host, will welcome with avidity this entertaining book by the widow of the World War President. It is intimate, revealing, adoring, and in places caustic and slightly bitter. Yet on the whole the restraint of the author is impressive when she deals with men and events where there is evidence that her distinguished husband was brutally thwarted or grievously wronged. Making proper allowance for the very natural bias the writer cherishes for the world figure who was her husband and upon whose none too strong shoulders were laid superhuman burdens, the tale is absorbingly told. The Woodrow Wilson therein portrayed is, to the weary and tragic end, a very great gentleman who was punctilious to the politest detail, the soul of chivalry, and slow to resent slights or harbor grudges.

The story of Mrs. Wilson's girlhood days, education, travel, marriage to Mr. Norman Galt, her first glimpse of the man destined to be her second husband, and the romance of their courtship, marriage and honeymoon, involves a multiplicity of intimate details of which it is surely not easy to write frankly and engagingly and without becoming oversentimental or baldly partisan. Mrs. Wilson manages such a difficult and delicate undertaking extremely well. Also, the great adventure abroad with the spotlight of the world beating upon the President and his wife, is described with skill and good taste, and is embellished with fascinating and amusing incidents.

To historians and students of Mr. Wilson's career, the most valuable part of this work is the author's references to what she believes to be the betrayal of her husband by men he had trusted and upon whose advice he sturdily depended. Thus Colonel House, Secretary Lansing and Mr. Tumulty come in for severe and critical treatment. The dislike of the author for these one-time associates and advisors of the President is unmistakable. What certain of the Wilson biographers had intimated—namely, that Mrs. Wilson was a factor in her husband's break with Colonel House—is here recorded as a fact. It is indeed doubtful if Mrs. Wilson ever wholly trusted Colonel House, and certain episodes which occurred at Paris confirmed her suspicions. As to the justice of her judgment in this particular, critics will differ, but that there was some ground for it, perhaps all will agree.

Mrs. Wilson's dislike for Colonel House probably dated from 1915, when the Texan raised objections to the President's marriage on the ground that it might revive the whispered scandals of 1912 and thus contribute to his defeat for reelection. The episode of a highly important and exquisitely tender letter written the President by Mrs. Galt at this critical juncture, and not opened until months later and on the day following their marriage, supplies the full flavor of romance to chapter six. Throughout the presidential courtship the slight but gallant figure of Dr. Carey T. Grayson appears in a role which, while often difficult, must have given him much satisfaction.

The description of the President's pathetic breakdown on the western trip; the long-drawn-out and terrible days of his illness in the White House; the few years of commingled pleasure and pain in the Washington residence on S Street; the last sorrowful weeks of his life, and the account of the highhearted way in which the dying man carried himself, is done with deftness and a noble dignity. Thus the closing paragraph reads: "The nights were chill, but throughout them both, knots of men and women remained in the street. Sunday February 3rd dawned radiant and beautiful. While church bells called the people to worship, and crowds were kneeling in the street watching and praying, the frail body which had been racked with pain for so many years, relaxed, and the enduring spirit took its flight. The peace which passeth all understanding had come to Woodrow Wilson."

Future biographers of Mr. Wilson will not fail to make use of *My Memoirs* and every admirer of this heroic dreamer of dreams will covet a copy.

EDGAR DEWITT JONES.

An Evaluation of Form Criticism

FORM CRITICISM: ITS VALUE AND LIMITATIONS. *By E. Basil Redlich. Charles Scribner's Sons, $2.25.*

CANON REDLICH is already known on this side of the Atlantic as the author of a useful *Student's Introduction to the Synoptic Gospels.* He has now supplemented this with an equally useful textbook and introductory compendium on form criticism. The book opens with a chapter on the history of the new method, whose beginnings the author rightly traces back before the war—though his account of synoptic criticism seems to overlook Weisse in recounting the origin of the two-document hypothesis. The development since 1914 is sketched briefly but fairly.

The next chapter deals with the six major assumptions of form criticism, and concludes with a balanced estimate of (thirteen) limitations and (seven) contributions which it offers. One of Redlich's chief objections to the method, as expounded by some of its advocates, is the application of value judgments to the "form-less" narratives—as he insists, the sayings, *Novellen* and *Mythen* have no form, and can be classified only by their contents. (Even so, may not their contrast to apothegms, miracles and parables be significant? And must we not equally inquire their use and significance in the early church?) Another criticism of the new method is the neglect of source criticism by its advocates, and still another is the tendency to explain everything in terms of messianism—"by too great an emphasis on the expired parousia." But surely these criticisms apply only to certain members of the school, not to all. They scarcely apply to Dibelius, for example.

The positive contributions of form criticism are recognized ungrudgingly. It "depicts the church as a living active organism, and strengthens the argument of literary criticism that the Gospels took shape under the aegis of a living church." It "has proved that in the pre-literary phase of the tradition many [not all!] narratives of Jesus circulated as self-contained and independent *pericopae,* and that the passion narrative was the first to be written down and was based on historic fact." The early collections show that "the *ipsissima verba* of our Lord were treasured as oracles to guide and control the destinies of individuals and of the church." Some passages, he grants, were insertions of the church (he will not allow Bultmann's phrase, "creations" of the community). And he insists that the Marcan chronology has

not been destroyed—only "gaps" have been opened in the narrative. As if the "Marcan hypothesis" had not gone by the board long before form criticism had fully emerged upon the scene! But in general, be it said, Canon Redlich's attempt at a fair estimate of form criticism is successful, and may help others, who set out from thoroughly conservative presuppositions, to see the value in the new method as well as its dangers. He does not condemn it, or attempt to refute it, but accepts it and attempts to use it.

His own most constructive contribution is probably the term he proposes in place of "paradigm," *"chria,"* "pronouncement story," and others, viz. "apothegm story." Certainly the units of tradition so designated are more than apothegms; and are not always "pronouncement" stories; and are not all secular, like *chriae*. Redlich's suggestion, "apothegm stories," I am inclined to believe, will probably stick.

After these two more or less introductory chapters, the bulk of the book takes up the various series in detail: apothegm stories, miracle stories, sayings and parables, the passion narrative, and "form-less" stories. One cannot help questioning some statements and more than one of the author's views; e. g., the theory that the temptation narrative is a conflation of three *pericopae,* from successive periods in the ministry; or that non-Christian miracles made no demand upon personal faith (what of the stories of Fiebig's rabbinic collection? or the healing at pagan shrines?); or the theory that Paul's collection of Jesus' sayings was written, rather than oral; or that the story of the empty grave "was part of the oldest primitive tradition" (what of the Pauline list of resurrection appearances, and the *spiritual* nature of the appearances in the oldest stories, together with the total absence of reference to this story in the earlier Christian literature, i. e. before Mark?). And one feels at times that the author is a bit more interested in the apologetic value of his findings than in their absolute historicity (e. g., on pp. 180 f.).

But, for all that, the book is useful, constructive, stimulating, and deserves to be read by all students interested in knowing about the principles, assumptions and methods of the new school.

FREDERICK C. GRANT.

Behavior and Faith

THIS BUSINESS OF LIVING. *By L. W. Grensted. The Macmillan Company, $1.75.*

THE NOLLOTH professor of the philosophy of the Christian religion in the University of Oxford deals, in this slender volume, with the processes of human behavior from a psychological standpoint as a background for the solution of life's problems and the discovery of a working philosophy. The book reflects careful thinking and is written in polished language, but it is a disappointment in its uninspired and at times trite and prosy restatement of Christian truisms. There is no spark of spiritual fire, no high adventures of the spirit, no analysis of current delusions, no excursions into forgotten corners.

The title suggests a treatment far more ample than is given, for these comments and restatements do not provide just that philosophy and guidance which one needs in interpreting and handling this mysterious, powerful and significant business of living. Almost casually Dr. Grensted describes the shallow sources of much of our experience and the conventional remedies offered for human disorders. In approaching problems Dr. Grensted notes the use of the way of science or art or religion. Actually, of course, there are combinations of all these. Science goes to a certain point where its facilities end, and its data demand interpretation by a different means. Art, the author says, "lies in the direct intuition of values." Again, he points out an apparent truism that, as for the ordinary man, "his world is much more a system of values than a system of facts."

All religions have their philosophy of life and their technique for the solution of human problems, but in Christianity there is a way of release through a new birth, a birth from above, through the right discontent, persistence and enlisting of aid from on high. The final solution lies in that way of thought and life which leads from death unto life, a way of living which finds strength for all trials, hope amid any despair, and victory amid any defeats.

There is a definite organization and progress in the thought of this book, but it is so slow in its movement, so ordinary in its conclusions, that even its finer statements are lost amid the familiar axioms of a conventional faith. Certainly part of the business of living should be to cultivate the ability to restate its challenges colorfully, paint its goals with allurement, and embark upon its eternal adventures with courage of heart and freshness of hope.

RICHARD K. MORTON.

In Dispraise of Communism

THE SCIENCE OF WORLD REVOLUTION. *By Arnold Lunn. Sheed & Ward, $3.00.*

SAYS Mr. Lunn: "There is a recurring pattern in the great revolutions, a pattern which is unaffected by the accidents of time or space. Whether the scene be Paris, Petrograd or Madrid, whether the century be the eighteenth, nineteenth or twentieth, the rhythm of insurrection is much the same. Democracy is invoked to justify and dictatorships to preserve the revolution."

These words, quoted from the second page of the introduction, might be said to suggest the contents of this book and foreshadow the author's conclusion. Mr. Lunn does not like revolutions. He does not like the "recurring pattern" as evolved in Paris, in Russia or in Spain; and the idea of socialism is repugnant to him. In an early paragraph we meet this sweeping assertion: ". . . the failure of socialism, wherever socialism has been attempted, is no deterrent to men who are ready to perish in the ruins of a catastrophe which they themselves have provoked, *provided that those who have succeeded in the social order in which they have failed perish with them.*" (Italics mine.)

Revolutions, moreover, "are never made from below . . . there would be no great revolutions if there were no intellectuals to crystallize or give expression to the formless resentment of the masses"; but "the intellectuals who inspire them soon lose control of the movements which they provoke, and perish as the victims of the mob fury which they have unchained." Neither does fascism rise as a spontaneous movement. In Germany and Italy, says the author, "communists succeeded in making democratic governments impossible and thus prepared the way for fascism. In Spain as in Germany, communism has killed democracy for generations." Again: "Fascism is no danger in the United States or in England where the true enemies of democracy are those [radicals] who are most fervent in their protestations of loyalty to an institution which they have every intention of destroying."

These many quotations reveal, as in a rising crescendo, the author's fear and hatred of communism. His charges against Soviet Russia are overwhelming. "Russia has waged no fewer than twelve wars of conquest" since 1917 *(Amer-*

ican Mercury, April 1938). And this for those muddle-headed people who have criticized Italy for invading "slave-trading Ethiopia": "Capitalists treat dogs better than the soviet government treats workers." "The Russian proletariat is today . . . far worse off than in pre-revolutionary Russia." He also pays his respects to "Red Spain" with the charge that "fewer people were executed by the inquisition in the whole of Spain during three centuries than were murdered in communist-controlled Madrid during the first three months of the war."

Whatever the truth behind these blanket assertions, the author weakens his claims by constantly yielding to the temptation of offering an apologetic for fascism and nazism by means of comparisons in which they invariably emerge as the lesser of two evils. Whatever the comparison, socialism is the greater curse. This reviewer holds no brief for such communist tactics as have victimized and alienated innumerable individuals and groups whose friendship they have sought and needed. He concurs with much that the author says in condemnation of united front strategy. But it is difficult to read the pages of this book and not to conclude that it conceals under a pretentious title the same kind of anti-red hysteria as that which we have come to expect from such organizations as the American Legion, the D.A.R. and the Catholic Church. Mr. Lunn has written an extremely readable tract for the times; but the science of world revolution awaits some one else's pen.

EDWIN T. BUEHRER.

Education Behind the Color Bar

AMERICAN CASTE AND THE NEGRO COLLEGE. *By Buell G. Gallagher. With a Foreword by William H. Kilpatrick. Columbia University Press, $2.50.*

THE SEGREGATED Negro college as a social institution presents a number of paradoxes, and these paradoxes have led to such contrasting actions as: (1) the fight in some cities by Negro leaders to abolish segregated schools as agencies of discrimination, and a fight in other cities by Negro leaders to establish segregated schools as avenues of employment for trained Negroes; (2) a demand for vocational education to lift the economic status of the Negro, and a demand for this same type of education to keep the Negro "in his place"; and (3) a demand for cultural equality and a demand for cultural education for the Negro in order to improve his "moral" training.

Underlying these paradoxes, of course, has been the lack of a clear conception as to the true functions of the Negro school in a caste society. The situation has been further confused by the inability or unwillingness of administrators of segregated schools to face the social reality that their students come from and must return to a caste society. Because of this, some educate their students as though no caste society exists, and their students are not prepared to commence on commencement day. Others educate their students as though the caste society were divinely ordered, and thereby rob them of much of their idealism and high ambition. A few teach that the caste society is present but a slow and fine-grinding mill can change it if the millers do not patiently wait but, instead, patiently work.

Out of this complex entanglement of historical, sociological, economic, psychological, educational, anthropological, biological, aesthetic, ethical, religious and philosophical problems, the spirited young president of Talladega College attempts to get some organized ideas, and on this basis to point out the duty of the segregated college as it now exists.

Conceiving caste as the key to the situation, he gives the segregated college the dual task of (1) transforming the caste system and (2) assuring the success of the individual member of the minority group in transcending caste. Caste to President Gallagher is no abstract epistemological concept, but is an integral part of the social setting of the segregated college, and his treatment is arranged upon that basis.

He devotes seven chapters to an analysis of the social setting of the segregated college. The nature of prejudice and the caste system are described and the pathological results and dilemmas created by the impact of caste and class upon Negro and white personality are detailed. In two chapters he analyzes and, at the same time, rejects several "detours" and "dead ends" in Negro education, and attempts a positive statement of the conception of a college functionally designed to discharge its social purpose. The final section discusses in general outline three concrete areas of particular interest in the actual operation of a functional college.

The description of the social setting of the segregated college is incisive and shows a keen historical insight into Negro and white caste and class attitudes. In describing the social system of class and caste which has been built up in accordance with race attitudes, he presents graphically the structures of caste and class in the south for the periods 1860, 1870 and 1930. These presentations are accompanied by tabulations of the psychological attitudes which attended the particular social stratification. Currently, Dr. Gallagher thinks, the white lower class attitude toward the Negro upper class is one of "undisguised antipathy and resentment, including an unadmitted inferiority complex which must be denied in action." The author finds that the pattern of economic processes strongly influences the pattern of race attitudes. Pathological results of caste are found to stamp themselves upon the dominant caste as well as upon the Negro caste. The dominant caste runs the risk, he thinks, of seeing the south sink into cultural sterility because of its self-created attitudes. On the other hand, a set of attitudes centered around a psychology of dependence is built up in the minority caste and it is with these basic attitudes that the student comes to the segregated college.

In order to accomplish the dual task given it of transforming and transcending caste, the segregated college must be socially effective. To be socially effective it must be functional, for the non-functioning college is not merely irrelevant, it is miseducative and parasitical. The segregated college is the focal point at which the dilemmas of caste meet. "Without the segregated college, the Negro is sunk; and with it, he sinks." It is necessary for the removal of the handicaps of the minority group, but its mere presence is an expression of the demands of caste. The three concrete areas of particular interest in the actual operation of a functional college are treated under the headings "Educative Administration," "Town and Gown: The Wider Campus," and "Teaching." Some principles are suggested, but procedures are left to the demands of the local social setting.

It is unfortunate that a more specific statement of the relation of the local project described (Talladega College Council) to the total project is not given. At some points the book appears to be a theoretical treatise in its own right, and at others it appears to be based upon experiences gained from the operation of the local project. But in spite of this difficulty, the treatise will repay careful study for its valuable suggestions.

Possibly the major contribution of the book is its explanation in a clear and scholarly way of the development of the American caste system and its basis as a social setting for the Negro college. That a president of a segregated col-

lege can see the task of his college as the transforming as well as the transcending of caste, is significant. The logical corollary of the acceptance of this task, of course, is the acceptance of the task of working one's self out of a job. The increasing demand for the transformation of caste in the higher education of Negroes in the border states will soon make it known whether or not administrators of segregated colleges will accept this altruistic task. In the meantime, President Gallagher has indicated that the social sciences may yet cease to be merely catalog offerings and actually find application in the administration of the college itself.

CHARLES S. JOHNSON.

Life Was a Symphony

MY WIFE AND I, THE STORY OF LOUISE AND SIDNEY HOMER. *By Sidney Homer. The Macmillan Company, $3.50.*

RECENTLY I wrote a few lines about this book, merely to say that it existed, for whom it might concern. Since then I have read it and found that it concerns me, as it must anyone who can appreciate the life story of two people who have combined rare artistic attainments with a no less beautiful quality of spiritual and intellectual life. It is scarcely necessary to say that Louise Homer was leading contralto for twenty years with the Metropolitan Grand Opera in New York, and that Sidney Homer is a distinguished composer.

Of a certain vacation season on the Normandy coast, Mr. Homer says: "Life was a symphony." That might be given a wider application as the theme of which the whole story is the development. People do not rise to eminence in a highly competitive profession without tremendous effort as well as great natural gifts. There is no concealment of the effort, but apparently there was never an experience that could be called seriously unpleasant. Oh yes, they were in the San Francisco "fire," but I mean there were no professional disappointments, no personal tensions, no false friends, no enemies. Sidney Homer's immediate world is inhabited entirely by people whom he likes; he hasn't a harsh word to say about anybody. And the rest of the world is filled with people for whose struggles and sufferings he has a deep and passionate sympathy. He tells of a "conversion experience" (though he does not call it that) when, at the age of seventeen, looking out of his window upon a crowded street, "suddenly I sank to my knees and prayed to God that I might do something, however small, for humanity." He does not overstress this feature in the record, but one can see that this sense of a brooding pity for mankind, the inarticulate poor and the complacent rich, has been a ruling motive.

Sidney Homer's parents were both deaf, and his mother also mute. As a child he learned to talk with his fingers before he learned to speak. One wonders whether the acquisition of the sign language may not have a cultural value equal to learning a second spoken language. Educators and psychologists might consider that. At any rate, his was a remarkably gay and congenial family on which silence cast no shadow. (Of course it wasn't all silent.) There was perfect mutual trust, and evidently with good reason. When he wanted to go to the University of London instead of Harvard, that was all right. And when, after a few months in London, he decided to go to Leipsic to study music, which had never greatly interested him before, that was all right too. What parents! They may have been deaf but they were not dumb.

Some years later, when he was teaching harmony to the ambitious students of the best voice and piano teachers in Boston, there came to him a Presbyterian minister's daughter who had been a court stenographer, was singing in a church choir and wanted to "learn all about music." That was Louise Beatty, who became Louise Homer. He took her to Paris for more study. A few seasons of opera in Europe—then a contract with the Metropolitan. A great and successful career followed, both opera and concert. Sidney Homer subordinated his career to hers, partly because singing must be done where the audience is, while composing can be done wherever the composer is, but partly also because "I realized that I had a precious and unusual something in my charge, a power that could move and help. I had a duty to fulfill toward others."

Six children enriched the domestic life of these musicians, and if they ever complicated their professional careers in other than amusing ways, it does not so appear. Great as their musical success was, their success in parenthood was even greater. As a story of family life, under somewhat unusual conditions, nothing could be lovelier.

Louise and Sidney Homer conceive of music as a great cultural and spiritual resource to which all people are entitled, which they need for the good of their souls, and which communities should support for the same reason that they support schools. And the relation between music and religion is, for them, so close that it is difficult (and unnecessary) to say where one ends and the other begins. That does not mean that, in a loose and figurative sense, they make a religion of music. The religion is a deep and thoughtful devotion to God and humanity, and music is a means of expression and of the enrichment of life.

W. E. GARRISON.

Sermons That Make Christians

SERMONS. *By H. R. Mackintosh. Charles Scribner's Sons, $3.25.*

THE HEALING CROSS. *By Herbert H. Farmer. Charles Scribner's Sons, $2.25.*

THE FEELING that sermons are dull, dry and uninteresting persists, but it does not seem to prevent the publishing of large numbers of them. Apparently there are enough sermon-tasters left in the world to make it pay to print sermons. Of all the dry preachers the theologians are supposed to be the driest, but in these two volumes by outstanding British theologians the sermon-taster will find a substantial diet. There are few fancy decorations on the dishes but the food is the kind that builds spiritual bone and muscle and plenty of rich, red blood. These sermons are in the best British tradition. They deal with theological, biblical and practical themes. They are carefully and logically planned, with a thoughtful and cultivated audience in mind. There are few anecdotes, but the quotations and references to biography, science and literature are apt and effective. A sincere listener to such sermons as these would soon learn the meaning and importance of the Christian faith.

The sermons of Dr. Mackintosh were chosen by his close friends for publication after his death in 1936. Apparently no effort was made to choose those which related to a common theme. They deal with a great variety of subjects and, while they have a deep core of scholarly substance, they are simply and popularly constructed and are of the type dear to the heart of the Scottish congregation. They are more biblical than theological, more practical than theoretical. Such themes as "The Burden-Bearing Lord," "I Am the Door," "The Faithfulness of God," etc., suggest textual treatment with fine opportunity for the development of great spiritual truths.

There is an excellent "Memoir" of thirty-three pages by

Dr. Mackintosh's intimate friend and co-worker, Dr. A. B. Macaulay. After a brilliant career as a student in Edinburgh University, New College, and several German universities, Hugh Mackintosh was settled as a pastor in Aberdeen. Here he learned to preach sermons that were simple and human enough to go direct to the hearts of his hearers but which were always founded on solid biblical and theological bases. His long career as one of the ablest teachers of theology who ever taught at that fountain of Scottish theology, New College, Edinburgh, did not in any way hamper or curb his great penchant for simple and effective preaching. These sermons are excellent modern examples of classic Scottish preaching at its best.

The sermons of Dr. Farmer are chosen by himself and arranged according to their subject matter. The twenty-one sermons are grouped under the following heads: "Christ the Way," "The Severity Which Is God," "The Goodness Which Is Severe" and "The Healing Cross." The marks of the theologian are more visible in these sermons than in those of Dr. Mackintosh. They are distinctly apologetic, but one of the most refreshing things about them is the absence of the tricks and dogmatisms of the ordinary Christian apologist. Dr. Farmer preaches a gospel that is couched in the terms of modern thought and as big as the forces sweeping through the modern world. He wants no gospel that is too small to be true.

On the other hand, he is careful not to make claims that are extravagant. He stands in wonder at the mystery of God's world and will not preach a gospel that is too confident to be true. Again he would emphasize the austerity of Christianity and shrink from preaching a gospel that is too easy to be true. "This is but to say that the cross must be at the center of the message. The cross is healing, but it does not cease to be—cross." To read and ponder these two volumes of sermons by two great teachers of theology would improve the quality and power of the preaching of those who occupy our modern pulpits.

WALTER R. CREMEANS.

A Luminous Personality

GEORGE W. TRUETT: A BIOGRAPHY. *By Powhatan James. The Macmillan Company, $2.50.*

AN AUTHORIZED life of the popular pastor of the great First Baptist Church, Dallas, Texas, has been timed to appear during his presidency of the Baptist World Alliance. But interest in the biography extends far beyond the constituency of any denomination or institution however large. Dr. Truett has by virtue of his gracious personality and the power of his ministry captured the attention and won the regard of multitudes in all communions throughout the United States and indeed much of the world.

The author has sensed the fact that the universal interest in his subject is primarily in the man's personality and so he concentrated his gifts upon the marvelous unfoldment of a remarkable life. Those stirring incidents and episodes which reveal the spirit of a man are recounted here with more skill and insight than any staff member of the national magazines in which Dr. Truett has frequently been "written up" could ever employ. This sort of delineation has been made the more authentic and intimate by one who was permitted to know the subject's own reactions and often his very words. As a moving story of this kind it will remain basic and unsurpassed, no matter how many and meritorious may be other volumes of more objective treatment.

It follows, therefore, that the genius of the Truett sermon and the magic of his ministry, along with the might of his deeds, are here only incidentally revealed. The background of the great southwest and the characteristics of those Baptists among whom he has come to such conspicuous leadership are presented all too sparingly. This is due to the fact that the lively action of the book must get onward and will not suffer prolonged pauses for analysis and synthesis, for reflection and deduction. Perhaps the author, who is known to be thoroughly capable of doing so, would have delighted to spend more time uncovering the conditions and attitudes which account for the Truett phenomenon, except for the necessary limitations imposed.

All this has been touched upon in the introduction, but not expanded, by Douglas Southall Freeman, that most competent historian who has so admirably depicted Robert E. Lee. He justly praises Dr. Truett's biographer for seizing upon the essentials of family and faith—that particular heritage of blood and environment which was his, and that positive message which in a critical age "never compromises, never retreats and never takes the defensive." The reader must feel grateful for so discerning a word.

Naturally, I who have enjoyed a life-long friendship with the mighty preacher who has held the adoring affection of the Southern Baptist millions thrill to the vivid recitals of this book. On the other hand, I must commend the author's severe and sustained efforts at restraint, because inevitably for this writer, as well as for the members of the largest local Baptist church in the world and for the rest of those who live under the shadow of the irresistible personality of this religious genius and most saintly man, there is the wish for no qualifying words, only supreme superlatives.

JOSEPH MARTIN DAWSON.

Education and Eschatology

JESUS AND THE EDUCATIONAL METHOD. *By Luther A. Weigle. Abingdon Press, $1.00.*

IN OPPOSITION to Albert Schweitzer's apocalyptic reading of the Gospels, Dean Weigle develops the thesis that Jesus adopted the educational method. In his summons to repentance the author sees in Jesus a teacher who goes beyond ideas as ends in education to action. Jesus is a realist whose teaching can be understood only in the light of the social and economic conditions of his day. The author holds that the Kingdom of God as conceived by Jesus was eschatological, but not apocalyptic. The Kingdom is a gift of God, unconditioned by man's behavior and not dependent for its consummation upon man's effort to "build" it. Man's part is to seek it, receive it and enter it by repentance and faith. The author holds that on the basis of these two assumptions Jesus adopted the educational method in winning men to the reign of God rather than an appeal to legislation, political action, armed rebellion or violent social revolution. In keeping with this mediating point of view, the author sees religious education imperiled by extreme tendencies in two directions: by a radical humanism that denies God and by an apocalyptic conception of God's relation to man that renders an educational procedure impossible.

Dean Weigle's discussion is timely and important in that it states clearly and sharply the issue between modern religious education and the current reaction in theology toward traditional forms of supernaturalism and authority. Around this issue we may expect much more discussion as its implications become increasingly clear. Schweitzer's position is now quite old and outmoded as compared with the more recent Barthian tendencies in Europe and the neo-supernaturalistic movement in America, as well as with the

very recent trends in totalitarian states toward the substitution of edict, propaganda and force for education. While the issue as between apocalypticism and education was sharply raised by Schweitzer, the more immediate and poignant problems with which modern religious education has to deal are to be found in these later developments of the return to supernaturalism, authority and the total otherness of God which have far-reaching implications for the educational method. One could wish that the author had dealt more directly and explicitly with these current topics in theology which, were they generally to prevail, would render the educational approach impossible "in the name of God."

WILLIAM CLAYTON BOWER.

The Unending Quest

TODAY IS ENOUGH. *By Ruth Lininger Dobson. Dodd, Mead & Company, $2.50.*

NATIONAL PROVINCIAL. *By Lettice Cooper. The Macmillan Company, $2.50.*

MAN, said the philosopher, seeks to be happy. These two realistic novels, set in regions far apart, present two different aspects of this quest.

Today Is Enough discloses the experiences of a young minister and his bride on their first pastorate in a small rural community somewhere in Indiana. Anyone who has lived in such a neighborhood will bear witness to the lifelikeness of the scenes and characters portrayed—the village doctor, the local culture-hound, the unlettered but genuinely human neighbor Clara, the rival merchants—all involved in the serious or trivial occurrences of village life. The reviewer recognizes from his own boyhood observations and experiences many of the typical problems of a minister's life. Judy Stevens, transplanted to this milieu so different from what she was accustomed to, eventually arrives at a satisfying and wholesome philosophy of living, and bids fair to attain a definite measure of happiness by merging herself into a group, although she realizes that its impingements will always cause a certain amount of disturbance in her inner life. The burning of the schoolhouse, with the tragedy resulting from it, reveals to her the fundamental humanity in a community which in its ordinary prosiness seemed picayunish and shoddy. The author's treatment verges on the saccharine, but her kindly humor and sympathetic appreciation of the small town show a more charitable understanding of Main Street than is displayed by many of her contemporaries.

Miss Cooper's story unfolds in a large city of Yorkshire. She draws very skillfully a composite picture of the conflicting attitudes and opinions, radical and conservative, in a teeming, rushing industrial community. Unsettled outside world influences and disturbances, unstable conditions of labor, indefinite personal biases, ambitions and desires clash in the private and public lives of the many characters, to the confusion of their individual pursuit of happiness and to the detriment of their human relationships. Neither the leader of the extreme left, who precipitates the strike, nor the representative of capital with his children is personally happy. A measure of happiness and content is achieved by John and Grace, the labor leaders, who have acquired, through experience, moderation and tolerance and the consciousness that their love for each other, combined with an altruistic attitude toward others, may be sufficient to fill each day's round. They, too, are convinced that "today is enough." The strike with its unsatisfactory outcome is the climax that reveals to each man and to every other man a knowledge of his own inner self and of his own value or futility in the general scheme of things.

Each of these novels evinces a high moral intent, and each is tinged with a pessimistic foreboding. The helplessness of the individual in the face of external fortuitous events constrains him to balance his own accounts and seek his ultimate happiness within the confines of his own spirit. A few of the characters presented approached this wisdom; the failure of the others was a result of their refusal or inability to grasp it.

LEE E. CANNON.

Books in Brief

REVELLIERE-LÉPEAUX, CITIZEN DIRECTOR, 1753-1824. *By Georgia Robison. Columbia University Press, $3.50.*

Revelliere-lépeaux has never been rated either as one of the major heroes or as one of the villains of the French Revolution, though he had a moderately important part in the States General of 1789, was one of the founders of the Jacobin club, and voted for the king's death. He came near being one of its victims, for its violence far outran his conscientious republicanism. His arrest was ordered, but he escaped and remained in hiding for a year and a half. After the fall of Robespierre he came back, won increasing influence, helped to frame the constitution of 1795, and was one of the five members of the executive directory until within a few months of its collapse and the beginning of Napoleon's consulate. The record of his most active years is therefore a history of France under the directory. In the allocation of duties, he was charged with responsibility for education, science and art. He therefore had much to do with Napoleon's looting of Italian galleries, which was not conceived by him as a matter of vulgar plundering but as part of a grandiose plan for establishing the cultural leadership of France. As a convinced republican even before the revolution, he held that "aristocrat, king, dictator and mob" were alike "tyrants and traitors." He retired to private life just before Napoleon became the master of France, and devoted his remaining twenty-five years to those scientific interests, especially botany, which had been the passion of his youth. He has been called the "pope" of that sterile deistic cult, Theophilanthropy, which so suddenly rose and fell during the directory, but the author of this work shows that, while it was built upon principles which he taught and while it received some favors from him when he was in power, he was neither its founder nor its high priest. Special students of the French Revolution cannot afford to overlook this thorough and expert piece of research which illuminates the entire period with light from many unusual sources.

SAINT JOHN'S CHRIST. THE BASIS OF RELIGIOUS UNITY. *By John B. Cowden. F. L. Rowe, Cincinnati.*

The author recognizes in the Fourth Gospel a selection and interpretation of the earlier records about Jesus. He disclaims all intention of considering such questions as date, authorship and manuscripts, but he assumes the Johannine authorship of the Gospel, Revelation and the three Epistles, their relatively late date, and the substantial correctness of their text as represented in "the English Protestant Bible." The thesis is that St. John's "interpretation and application of Jesus are the truest and highest, the most appealing and convincing, and therefore the most adequate for religious unity." While the author's treatment is closely textual, chapter by chapter, sometimes verse by verse, he does not rest his argument upon any assumed theory of inspiration or infallibility. He notes that John himself made no claim to

speak with any authority except that implicit in the truth that could be discerned in his teachings, and that even Jesus, as portrayed by John, "made no dogmatic claim of authority but appealed to the experience and reason. . . ." The author has long been known as an ardent advocate of Christian unity. Here he widens his scope and deepens his foundation, finding in Jesus as interpreted in the latest of the Gospels, in the "unveiling" of him in an apocalyptic book and in three letters (all of which, he holds, present a consistent picture), an answer to the spiritual needs of all men and therefore an adequate basis for religious unity.

THE ACTS OF THE APOSTLES IN PRESENT-DAY PREACHING. *Vol. II. By Halford E. Luccock. Willett, Clark and Company, $1.50.*

That characteristic quality of Dr. Luccock's mind and style which enables him to grasp the suggestion that lies latent in a phrase, and to express it with convincing earnestness but without deadening solemnity, was never better displayed than in this second volume which completes his treatment of the book of Acts. He translates exegesis into homiletics, and homiletics into preaching in modern speech to modern men facing modern problems.

Books Received

The Art of Conducting Public Worship. By Albert W. Palmer. Macmillan, $2.50. To state the title and name the author is to indicate the importance of this volume. Every minister who reads this page knows that the theme is important and that the author is highly competent to treat it. Dr. Palmer discusses not only the basic principles and aims of worship but details and techniques for making it effective.

Judaism and the American Mind. By Philip David Bookstaber. Bloch Pub. Co., $2.50. (To be reviewed.)

Jedidiah Morse, A Champion of New England Orthodoxy. By James King Morse. Columbia University Press, $2.50. (To be reviewed.)

Anthropology and the Apocalypse. By V. Burch. Macmillan, $4.50. In this deeply erudite study, the basis of the form and imagery of the Apocalypse is found in a "Semitic saga of man" which runs like a subterranean stream under and through the Old Testament. The book will repay the careful attention of serious students, but will scarcely yield its meaning to the casual reader. The author's new rendering of Revelation in dramatic form is, however, exciting reading for anyone and will send many back to study the total argument on which it rests.

Your City. By E. L. Thorndike. Harcourt, $2.00. What are the significant data that determine the character of a city? What makes a city "good"? How widely do cities differ in their important qualities? Such questions the author answers. How good is *your* city? This question he puts the reader in the way of answering for himself by the use of a score-card prepared by careful research and analysis. The author applies to the study and measurement of urban communities the principles that have been developed for the measurement of individuals. (To be published April 13.)

Fremont, Pathmarker of the West. By Allan Nevins. D. Appleton-Century Co., $5.00. (To be reviewed.)

What Use Is Religion? By Elmore M. McKee. Scribner's, $2.00. (To be reviewed.)

Prisoner of War 31,163, Bedros M. Sharian. By Ernest Pye. Revell, $1.50. Based on the war diary of a young Armenian, captured and impressed into the Turkish army, captured again by the British and interned in Eygpt where he served as an interpreter. A thrilling and heroic story, showing the courage and moral stamina of one man and the cruelty and futility of war.

A Complete Index to the Thought and Teachings of Christ. By W. S. Harris. Cokesbury, $1.50. This is essentially a combined topical index and concordance of the words of Jesus. To this are appended tables of the names applied to Christ, the events in his ministry, the miracles and the parables. A useful tool for students.

War in Our Time. Edited by Hans Speier and Alfred Kähler. W. W. Norton & Co., $3.00. (To be reviewed.)

Democracy Works. By Arthur Garfield Hays. Random House, $3.00. (To be reviewed.)

Mark's Account of Jesus. Compiled by T. W. Pym. Choir Library, Wallace Building, Lafayette, Ind., 60 cents. A rendering in modern speech. Profits go to Kagawa's work.

Rhymer by Chance. By Carol M. Richie. Bruce Humphries, $2.00. Poems, good but not great; direct and unstrained; not too conventional in form; varied in theme, and socially liberal when they touch social topics.

The Principle of Nonresistance as Held by the Mennonite Church. By John Horsch. Mennonite Publishing House, Scottdale, Pa., 10 cents. A scholarly historical pamphlet, 74 pages, in a revised and enlarged edition.

America and the Refugees. By Louis Adamic. Public Affairs Committee, 30 Rockefeller Plaza, New York, 10 cents. Sound argument and graphic statistics on a theme of increasing urgency.

Hymns for Worship. Prepared for the Council of North American Student Christian Movements. Association Press, $1.00. A well chosen selection of something more than 200 hymns, mostly of the "grand old" variety. The music is of a high order. While it seems that more hymns of social significance might have been used, even to the exclusion of such noble antiques as "On Jordan's bank the Baptists cry," the newer hymns included are excellent.

The Story of Christ and the Early Church, topically arranged from the New Testament. By W. K. Lowther Clarke. Macmillan, $1.50. A somewhat free rearrangement of materials from the Gospels, Acts and Epistles, with scholarly introductions, a necessary minimum of commentary, and illustrations. The format and typography are conducive to easy and continuous reading.

The War Conduct of the Japanese. By Shuhsi Hsu. China Information Service, 945 Pennsylvania Ave., N.W., Washington, D.C. A harrowing record of the harrowing of a people. These more than 200 pages of well attested facts cannot be waved aside as propaganda. This reviewer happens to know many of the people who certify to many of the details.

The Adventures of a Happy Man. By Channing Pollock. Crowell, $1.50. (To be published April 12.)

The Old Faiths Perish. By Jay William Hudson. D. Appleton-Century Co. (To be reviewed.)

Prophecy and Divination among the Hebrews and other Semites. By Alfred Guillaume. (Bampton Lectures, 1938.) Harpers, $5.00. (To be reviewed.)

The Conversations of Jesus. By Frederick Keller Stamm. Harpers, $2.50. (To be reviewed.)

Centurion, A Narrative Poem. By Edwin McNeill Poteat. Harpers, $2.00. (To be reviewed.)

The Children of Guernica, A Novel. By Hermann Kesten. Alliance Book Corp., 114 Fifth Ave., New York, $2.50. (To be published April 10.)

Our Foreign Born Citizens. By Annie E. S. Beard. Crowell, $2.50. (To be reviewed.)

I Wanted to be an Actress. By Katharine Cornell. Random House, $3.00. (To be reviewed.)

You Can't Eat That! By Helen Morgan. Harcourt, $2.50. "A manual and recipe book for those who suffer either acutely or mildly (and perhaps unconsciously) from food allergy." The foreword, which opens the subject and commends the book, is by Dr. Alvarez of the Mayo clinic.

Selected English Sermons, Sixteenth to Nineteenth Centuries. Introduction by Hensley Henson. Oxford University Press, 80 cents. A beautiful little volume (412 pages) of sermons chosen from those of the greatest English preachers of four centuries.

Roget's Treasury of Words. By C. O. Sylvester Mawson. Crowell, $1.00. This abridgement of the great *Roget's Thesaurus* is intended for schools, but it is not too much abridged (414 pages) to be useful to all who write. The amount of accurate information it contains about the precise meaning and usage of words is immense, and the arrangement makes it easy to find what is wanted.

NEWS *of the* CHRISTIAN WORLD

Catholic Attacks Bishop Scarlett

Newspaper Defends Leader against 'Red' Charge—Missouri U. Still Bars Negroes—Slum Clearance Delayed

(Correspondence from St. Louis)

ST. LOUIS, March 20.—Dr. R. Emmett Kane, prominent Catholic layman of this city, made a speech at a gathering at Visitation Academy, a Catholic institution, in which he described well meaning "pinks" as a menace to America. Among the "pinks" he classed Bishop William Scarlett, one of the most highly esteemed church leaders of this section. His criticism drew the editorial fire of the *Post-Dispatch,* which expressed a wish that "St. Louis had a thousand William Scarletts, pink, red, green, blue or all the colors of the rainbow." Dr. Kane replied that he was within his rights when he warned young Americans "of the danger of being drawn into organizations of communism's United Front by the standing of some of the highly respectable but unwary tools of communism." In the public reaction that followed such charges against a man of Bishop Scarlett's standing and known integrity, Dr. Kane came out a poor second and made his fear of communism here seem more of a joke than something to be taken seriously.

* * *

Real Estate Group Balks Slum Clearance

While other large cities are taking advantage of federal funds for slum clearance, St. Louis, which is said to have some of the worst slum areas in the country, is waging a losing fight in the state legislature for an enabling act which will make government money available for better housing in the underprivileged sections. Members of the Real Estate Exchange in a secret poll voted 9 to 1 against measures which would establish a public housing authority here. In spite of the fact that city officials, church leaders and civic organizations have urged the legislature to act, the influence of the Real Estate Exchange has prevented definite steps in the matter.

* * *

Negroes Still Barred From Missouri U.

After the U. S. Supreme Court mandate to Missouri either to open the state university professional schools to Negroes or to provide facilities equal to those offered white students, the university authorities and the state legislators still face an unsolved problem. A bill to establish professional training for Negroes at Lincoln University in Jefferson City has not been acted upon. The bill does not make provision for the funds necessary to establishment of such training. Meanwhile Lucille Bluford, Negro girl from Kansas City, has been denied admission to the school of journalism at the state university. She was told that the case of Lloyd Gaines, St. Louis Negro, testing the right of the university to bar Negroes, was "not final yet." The statement of the board of curators went on to say, "Pending the outcome of this matter, the board of curators of the University of Missouri cannot alter the long established policy of this state."

The university's delay in accepting the declared legal right of Negroes to equal educational opportunity in Missouri seems a flagrant disregard of a Supreme Court order. Since the Supreme Court has denied the petition of the university to review the original decision, it would seem that this delay amounts almost to contempt. What legal steps remain available to the Negro students of this state is yet to be seen.

* * *

Pastoral Changes

A number of new ministers have begun their work here recently. Among them are Ervine P. Inglis of First Congregational and Raymond McCallister of First Christian Church, Webster Groves; Dr. George E. Sweazy of Tyler Place Presbyterian, David L. Stitt of Westminster Presbyterian and Richard E. Benson of Trinity Episcopal. Most of these men are in their early thirties, a fact which indicates the demand of congregations for young men in their pulpits.

* * *

Noonday Lenten Services Well Attended

The annual noonday Lenten services at downtown Christ Church Cathedral had Bishop W. T. Watkins of Atlanta, Ga., as the first week's preacher. During the following two weeks, Dr. Hugh Elmer Brown of First Congregational Church, Evanston, and Dr. E. Crossley Hunter of First United Church, Hamilton, Ont., will do the preaching. These services, for many years an institution in this city, draw large congregations each noon. They will end with Good Friday services in various downtown theaters and an Easter sunrise service in the high school athletic stadium, broadcast nationally by radio. Dr. B. Franklin Hall of Central Presbyterian Church will be the Easter service speaker.

* * *

And So Forth

United Hebrew Temple recently celebrated its 100th anniversary. The temple has a membership of nearly 4,000. Its new building seating 2,200 persons was erected in 1927. Rabbi Samuel Thurman has been the leader of this congregation since 1914.

Father Peter J. Dunne, founder of a newsboys' home which bears his name, died a few days ago.

BEN MORRIS RIDPATH.

Two Devotional Programs Return To Air This Month

Two weekday devotional programs return to N.B.C. networks this month. "Where to Look for Help," conducted by Dr. Jesse M. Bader, will be heard each Tuesday from 12 to 12:30 p.m. eastern time over the N.B.C. red network. Dr. Harold Paul Sloan of the *Christian Advocate* will be heard each Monday at the same time and over the same network on "Faith and Freedom."

Duke U. Hears Noted Leaders

Religious Symposium Marks High Point in School's Centennial—Execution Ends Sensational Sanders Case

(Correspondence from the Carolinas)

DURHAM, N. C., March 28.—For the school of religion and for nearly 1,000 visitors, a peak point in Duke University's celebration of its 100th anniversary came this week with the symposium on "Modern Religious Problems." Nine Christian leaders, all men of international renown, came for one address apiece. Into it each poured the cream of his study and reflection. Allan Knight Chalmers, though unconvincing to many, was dramatic and gripping in a plea for absolute pacifism; Edward D. Grant, an executive secretary of the Southern Presbyterian Church, thrilled many a liberal spirit with his able statement of the racial implications of the Madras Conference; George A. Buttrick brought a scintillating address on the relevance and importance of the church; and Canon Raven of England declared that the pagan state religions which are now threatening the church are "in a sense a nemesis on Christianity for its failure correctly to interpret its own gospel."

* * *

Addresses On Unity

Intense interest was shown in three addresses which dealt with Christian unity. In a highly creative and original contribution, Dr. Charles Clayton Morrison called for a Protestant catholicity which alone will enable the church to express itself, anywhere, in completely Christian fashion. Dr. H. Paul Douglass pictured the strides made toward Christian union since the early 19th century, pointed out practical further steps and pleaded for a long-term faith regarding the complete unity of Christendom. Bishop Ivan Lee Holt, in a fact-packed address on the state of religion in the south, surveyed the problems confronting the southern church—poverty, ignorance, superstition, intolerance among them—and declared: "We must not be blind to our problems through any false sense of loyalty to the south. If a cure is to be found, the church must stir the mind and conscience of its people to find a cure."

Two illuminating addresses on modern religious thought in Europe and America, one by Dr. Emil Brunner and one by Dr. R. L. Calhoun, brought the symposium to a close. Altogether, it was a classic in its field.

* * *

Execute Murderers Of Prison Official

With the electrocution this week of the six convicts involved in the murder of Captain Olin Sanders of the South Carolina penitentiary, one of the most sensational cases in the state's penal history came to an end. Attempting escape in December

1937, the men held Sanders captive in his own office for three hours and stabbed him shortly before surrendering. Though the judge who tried them recommended clemency for two of the men—one on grounds of his youth and another because "he was clay in the hands of his confederates"—Governor Maybank declared that he had found "nothing, absolutely nothing, which would allow me to show mercy to those who showed no mercy." Yesterday morning all six went to the electric chair, but not before the governor had branded as a "disgrace" the hundreds of requests to witness the execution.

* * *

Quaker Service Committee Meets at Greensboro

Members of the American Friends Service committee met for the first time in North Carolina when the March sessions were held recently at Guilford College near Greensboro. Dr. Clarence E. Pickett, co-winner with Rufus Jones of the Philadelphia Bok service award of $10,000, and executive secretary of the group, was the principal speaker. Numerous national, industrial and political situations came in for consideration, in particular the enormous refugee problems cynically flung by the dictators on the world's doorstep. Quaker work for refugees is rapidly increasing.

* * *

Debate on Pacifism

At a Student Christian Conference held at Winthrop College, Rock Hill, several hundred students from the various South Carolina colleges heard Kirby Page and four other Christian leaders in a series of addresses and discussions. Among those participating were Rev. Wilson Weldon, China Grove, N. C.; Rev. A. W. Dick, Spartanburg, S. C.; President C. Sylvester Green of Coker College; and Rev. John L. Jackson, of St. Martin's Episcopal Church, Charlotte. Later Mr. Page debated Prof. Kenneth W. Cameron of North Carolina State College at Raleigh, taking the affirmative side of the question, "Must a Christian Be a Pacifist?"

* * *

And So Forth

After an eleven-year pastorate in Myers Park Presbyterian Church, Charlotte, Dr. Edgar G. Gammon is leaving in June to assume the presidency of Hampden-Sidney College, Virginia. Coming in 1928 to a flock of 150 suburbanites without a building, Dr. Gammon has led in erecting a church which now counts over 1,000 members.

Dr. Charles E. Brewer, for 25 years president of Meredith College, Raleigh, has resigned.

Rev. Edward G. Guerry has become rector of St. Luke's Episcopal Church, Salisbury, N. C., succeeding Rev. Mark H. Milne.

"Tobacco Road" has been showing in a number of Carolina towns and cities, though in Raleigh the mayor forbade the showing of the play with the remark that it was "a mass of profanity and sex unfit for decent folks to see."

The First Presbyterian Church of Fayetteville, N. C., has called Dr. John M. Alexander from First Church, Birmingham, Ala. He has accepted and plans to begin work in his new field April 1.

J. H. Marion, Jr.

Conferences Vain, England Decides

Sees Czechoslovak Rape as Showing Failure of Parleys—Oxford Group, Denied Legacy, Seeks Legal Status

(Correspondence from England)

London, March 17.—Last week there was a curious wave of optimism. The Ides of March had come, and there was no new crisis! Sir Samuel Hoare dreamed of a five-power pact and spoke, unhappily, in his dream. Even during the week end we were left guessing; the familiar technique was followed; but before the ink was dry on engagements and pledges, they were broken; Hitler had ended the Czechoslovak republic and established himself in Prague.

Today there is general agreement here. We have entered upon a time in which "five-power conferences" will be useless. Each democratic nation will take steps to defend itself and will not trust in bonds or treaties. As for the victim of these latest movements, it is now admitted that Hitler's supposed cardinal principle, the political unification of the Germans, and only the Germans, of every land is denied; the new peoples in the reich are not Germans; whereas if the new appeal to history is made, where in Europe will there be found any part which was not once "German"? Certainly not Italy! Even those who approve the restrained language of Mr. Chamberlain consider that he might have expressed more of the sympathy which is very strong here for the latest victims of what the *Spectator* calls "an international crime unparalleled since the partition of Poland."

* * *

Palestine Conference Dissolved

In ordinary weeks the discussion of the future of Palestine would have claimed more attention. It is serious enough. Today it is announced that neither the Arabs nor the Jews are prepared to consider the compromise put forward by the colonial office. The round table will most probably be dissolved. It appears that the only solution is for the government to take the responsibility upon itself. This will be no easy task.

* * *

Ruling on Legal Position Of Oxford Group

Last week Mr. Justice Bennett of the chancery division decided that a £500 legacy to the "Oxford Group" was not valid. The question before the judge was a purely legal one. He made no decision upon the purpose and value of the group; he simply decided that it does not exist legally, though of course that is not equivalent to saying that it does not exist. Many most important associations have no legal status. But the law must keep the limitations which regulate bequests. There is another religious society, for example, which has no legal status; when one of its members leaves a legacy for the promotion of its missions, he makes his gift to the editor of the association's monthly magazine. Many associations—for example, Congregational unions—have taken steps to become

ABINGDON NEW BOOKS

John Wesley
FRANCIS J. McCONNELL

Bishop McConnell has poured into this book a life-time of research. In its preparation he read practically everything that was published in England in the eighteenth century. As will be expected, he gives the most thorough consideration ever made of the social origins and consequences of the Methodist movement.

$3.00

The Study of the New Testament
CLARENCE TUCKER CRAIG

A modern approach to the New Testament is stated in untechnical language for the ordinary student. The author places the emphasis on the religious message of the books in their first century setting, to facilitate an historical understanding of their contents.

$1.00

God in Our Street
GEORGE STEWART

Points out the major routes by which men have discovered God and His purpose for human life. It puts briefly the major facts regarding Jesus Christ and His significance for men and society. It describes that illusive entity so often mentioned but so seldom clearly discussed, the Holy Spirit.

$2.00

Jesus and the Educational Method
LUTHER ALLAN WEIGLE

"Doctor Weigle offers the reader within relatively small compass an acute analysis of some of the most fundamental issues in the interpretation of the life and ministry of Jesus in plain, constructive comment of his own which seems to us to restore the balance in a field where there has been much distortion under the influence of extreme theories."—*Advance.*

$1.00

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK Boston Detroit
CINCINNATI Pittsburgh Kansas City
CHICAGO San Francisco Portland, Ore.

incorporated so that legal questions can be more easily settled and bequests regularized.

It would not be surprising if the Oxford Group took some steps to acquire legal status. Strong criticism of the use of "Oxford" in their title has been recently made in Parliament by Mr. A. P. Herbert, the independent member for the university. But I doubt whether there would be any legal question raised by the use of this title.

* * *

Report on Tuberculosis In Wales

The report of the Committee of Enquiry into anti-tuberculosis service in Wales and Monmouthshire is a remarkable and certainly alarming document. There is an excessive mortality rate for tuberculosis in Wales; in seven Welsh counties "the crude mortality rates for tuberculosis have exceeded those for all other counties in England and Wales." The report states that the causes are inadequate preventive services and appalling housing conditions. It indicts local authorities in many places for not using the resources they have and for disregarding medical advice. It definitely exempts from blame Cardiff and other districts, but accuses the authorities in many other parts, definitely named, of neglect of duty and failure in their trusteeship. The one bright spot is the report itself, which is fearless and thorough.

* * *

Protest Flogging Of Criminals

The discussion whether or not flogging should be retained as a punishment for deeds of violence is proceeding in the committee of the House of Commons. Sir Samuel Hoare and the other spokesmen of the government stand their ground firmly, and resist a formidable opposition, which has behind it the approval of the judges. The plea that flogging is the only sufficient deterrent is flatly denied by Sir Samuel and with him is the Cadogan Report.

* * *

And So Forth

Sir Allan Powell, the mayor of Kensington, is to be chairman of the B.B.C. in succession to Mr. R. C. Norman. The new chairman is a barrister who has held many public offices.

The last of the cricket matches in South Africa between the English visiting team and South Africa ended in a draw. It was valuable as marking the end of such games, played to a finish. It took 10 days. Henceforth there will be no timeless "tests" in Africa!

EDWARD SHILLITO.

Thomas Mann to Speak In Chicago

Under the auspices of the American Committee for Christian German Refugees, Dr. Thomas Mann, German refugee who is soon to become an American citizen, will speak on "Dictatorship or Democracy" at Orchestra Hall, Chicago, April 10 at 8 p.m. An address will be given also by Margarette Kaiser, a native of Germany widely known as journalist, editor and lecturer, her topic being "Refugee Victims of the Storm." Price of admission ranges from 50 cents to $1.50. For ticket reservations, phone Randolph 6734 or write American Committee for Christian Refugees, 622 Chicago Temple Bldg., Chicago.

Nashville Balks TVA Program

Delay in Paying Share of Utilities Cost Called Sabotage—Y.M.C.A. Creates Southern Council

(Correspondence from the New South)

NASHVILLE, March 27.—TVA and 200 municipalities and rural cooperatives are in the midst of the difficult problem of allocating the cost of the $78,000,000 purchase price of the Commonwealth & Southern system. At this writing Nashville seems to be the only point of controversy. Mayor Cummings went in on a TVA platform but complaint is sharp that he failed to push for TVA power as did Chattanooga and Memphis, both of which had expended millions on municipal plants while the utility company was keeping TVA in the courts.

Now that allocations of cost must be made the Authority is ready but the city is not. There are rumors that the city has failed to get an engineer's appraisal of its system, that the mayor has put on the city's new power board at least one man who has always been opposed to TVA, and that the manager of the old utility system is slated to be named manager of the municipal system. The TVA negotiators do not hesitate to say that the city administration has not played its part and to state emphatically that it can sabotage the whole bargain with the Commonwealth & Southern by refusal to act promptly in accepting its share of the price to be paid.

* * *

No Labor Man on City Power Board

Labor petitioned the mayor to appoint one of their number to the new municipal power board; he replied that no one in their union ranks was qualified—this in face of the fact that he had previously put a labor leader on the housing board and that the new governor appointed another state labor commissioner. The manager of the old utility company has consistently been one of the worst union haters among the employers of the city. Labor supported the mayor when he was elected; he comes up for reelection this spring. He has promised TVA power by May 1—just before the municipal election.

* * *

Will TVA Be Able to Meet Power Demand?

Knoxville has just rendered a report on the first six months of TVA-municipal ownership. It shows a 22 per cent increase in the use of electricity and a net profit of $60,000 after paying every item of operation paid by any utility company plus the payment on purchase price due. The city power board has notified TVA that it will require a 30 per cent increase in current at the end of this year and is preparing to expend a half-million dollars on expansion. Home owners in the TVA area purchased more than two million dollars' worth of electrical appliances in 1938. The meaning of this to farm homes can be visualized only by those who lived on a farm in the days of oil lamps and hand worked appliances.

TVA engineers are not worrying about the old objection that there would not be sufficient demand for power, but over whether or not they will be able to supply the demand five years hence. The number of residential customers has quadrupled in the past two years in spite of holdups in the courts and other obstacles put in the way by the utility companies.

* * *

Y.M.C.A. Sets Up Southern Council

The Y.M.C.A. has set up a southern area council with headquarters in Atlanta. This action was determined upon after a survey of the special needs of the field and a referendum of southern associations. It is done in recognition of the special needs of the south as outlined in the recent report of the President's special southern committee. Among other problems recognized are those of association indebtedness, color line problems, the rapid industrialization of the south and the need of coordinated efforts. Mr. Lloyd Killam, for many years in charge of Y.M.C.A. work among Orientals in Hawaii and one of the founders of the Institute of Pacific Relations, will be in charge.

* * *

Religious Leaders to Confer On South's Problems

Dr. W. D. Weatherford, founder and for many years president of the Southern Y.M.C.A. College, is organizing a conference of southern religious leaders for the discussion of the problems of race, industry, tenantry, community building and all else that faces the building of the new south. The conference will meet in classic Lee Hall at Blue Ridge, N. C., June 19-30. Active pastors will be entertained without cost and are urged to bring their leading laymen with them.

ALVA W. TAYLOR.

Vatican Appeal Asks Bishops to Aid German Refugees

Pointing out that there are about 200,000 non-Aryan Catholics who are compelled to emigrate from Germany, an appeal from the Vatican to bishops throughout the world asks that committees be appointed to "ease the conditions of entry" into the various countries to which they wish to emigrate.

Fight American Participation in Japanese Aggression

The American Committee for Nonparticipation in Japanese Aggression has set up headquarters in New York. Its expressed aim is "to inform the American people with regard to the extensive and deplorable aid now being given by this country to Japan in her aggression against China."

Fordham Congress to Discuss Peace in Western World

The general theme for discussion at the Pan-American Congress to be held under Catholic auspices at Fordham University April 23, 24 will be "The Achievement of Unity for Peace in the Western Hemisphere through Religion." Speakers from Latin American countries will discuss such subjects as "The Compatibility of Catholic Doctrine and Free Government," "The Dangers Threatening Religion, Human Freedom and Peace" and "The Meaning of a Franco Victory in Spain and Its Probable Repercussions in Latin America." Meetings will be open to the public.

Minister Named to Important Post

J. E. Hanley in Line for N. Y. Governorship—Church Council Reports on Legislative Bills—Youth Meet

(Correspondence from Albany)

ALBANY, March 24.—The election of Senator Joe R. Hanley as president pro tem of the New York state senate on Feb. 27 raises a Presbyterian minister to a commanding place in New York politics. As president pro tem, Senator Hanley is next in line after the lieutenant governor to be governor in case of vacancy. Reports persist that Gov. Herbert H. Lehman, elected for a four-year term last fall, will soon resign, in which case Hanley would automatically become lieutenant governor. Hanley's last pastorate was in the Presbyterian Church of Perry, N. Y., where he was elected assemblyman for the Wyoming county district. He resigned his pulpit to give full time to his work as legislator. His service was such that the Republican party nominated him for state senator and in his third term raised him to his present position. Joe Hanley has continued to do religious work on occasion. He is taking his new responsibility seriously, seeing to it that useless employees and absentee officeholders are discharged and cutting out much of the red tape that hampers effective legislative action.

Another clergyman in the state legislature is Rev. Dutton S. Peterson, pastor of the Methodist Church at Odessa, N. Y., and for many years pastor of the famous Enfield Larger Parish near Ithaca. Assemblyman Peterson is serving his second term.

* * *

Church Council Studies Legislative Bills

One of the useful services the New York state council of churches performs for its constituency is in charge of its department of Christian social action. A subcommittee consisting of four lawyers and six clergymen studies the proposed bills of the legislature each week and furnishes an analysis and recommendation regarding each bill in which a moral issue is involved to readers of the *State Council Reporter*. Among the subscribers are the state's 7,000 Protestant ministers. This plan enables church leadership, lay and clerical, to register quick and effective reaction in the legislature. So tremendous is the pressure for special legislation, so complex the bills and so brief the time for studying specific measures that conscientious legislators appreciate such a service as this.

* * *

Act Against Gambling

Another subcommittee, a law enforcement committee for the capital district, is acting against gambling. Its campaign began last summer. With some help from a national reform organization the committee launched investigations which revealed widespread gambling in the cities of this area. The committee laid its data before Governor Lehman. At once sheriffs and dis-

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trict attorneys heard from the governor and they have been hearing from him at intervals ever since. The law violators took to cover at the first sign of action, but then thinking that the reform spasm was over opened up again. Recent raids and arrests have taught them better. Rev. Ruford B. Cook, associate pastor of Trinity Methodist Church, Albany, is chairman of this committee.

The general secretary of the state council, Dr. Wilbur T. Clemens, declared that the council is not a professional, publicity seeking reform organization, but an organization of religious educators primarily interested in safeguarding the morals of the young and as such was "on the job" permanently.

* * *

Religious Leader Dies Suddenly

The sudden death Feb. 25 of Elmer Yelton, former director of the Albany City Council of Religious Education, came as a great shock to his many friends throughout the world. Mr. Yelton was born in Kentucky 55 years ago, was graduated from Yale in 1903 and after a brief teaching experience became a Y.M.C.A. secretary. In 1912 he went to China as a foreign secretary of the "Y" and established the Y.M.C.A. in Mukden. In 1921 he became general secretary of the New York state Sunday school association, later the New York council of churches. In 1930 he became the director of the Albany city council, resigning in 1937 to teach ethics and religion at Russell Sage College, Troy, N. Y.

* * *

N. Y. Youth Hold Conference

The State Youth Conference, held in Albany Feb. 17-19, had an attendance of 570 registered delegates from all sections of the state. Dr. Albert W. Beaven's keynote address provided extra topics for discussion in many of the conference groups. Following his suggestion that they do something themselves as young people to discover and use resources for Christian living, one group of young adults started an important program. A round-robin series of letters is being prepared to unite the group in fellowship and in exchange of ideas, with the hope that an organized young adult council may be established in the state.

* * *

Dr. Luccock Gives Lenten Lectures

Prof. Halford E. Luccock of Yale Divinity School is giving a series of Lenten lectures in the First Presbyterian Church, Albany, Tuesday evenings in March, on the general theme "First Century Backgrounds for Twentieth Century Living."

* * *

And So Forth

Dr. Ralph Sockman is to be the preacher for the Holy Week services of the Albany churches. The meetings will be held in the First Reformed Church each noon of Holy Week. The ministers' luncheon, which is one feature of the program, will be held in the Fourth Presbyterian Church April 4.

The Albany ministers' association has conducted a program of morning devotions over station WABY every weekday since the middle of December. Each minister takes one full week of devotions.

GEORGE L. CUTTON.

Raven Defends Pacifist Faith

Declares War and Way of Cross Are Irreconcilable—Ministers Divided on Attitude toward Hitler

(Correspondence from New York)

NEW YORK, March 27.—Canon Charles E. Raven, professor of divinity at the University of Cambridge, stated his Christian pacifist faith with a challenge and warmth which he felt obliged to apologize for (quite unnecessarily) at a gathering of Union Theological Seminary alumni and students that crowded the seminary chapel. "Your country is rather critical of my country," he said, "because it did not fight Germany in September. But bear in mind the fact that my government anticipated 1,000,000 casualties in London the first week of such a war, one-eighth of the population. Think that out in terms of your friends and relatives. How would that have served the ends of justice?"

* * *

Love, Not Justice, Is Christianity's Law

He referred to "some of your American theologians" who criticize the "superficial and rosy optimism" of his pacifism as coming from one who is not aware of the sinful nature of man. To them he replied: "War is damning to the faith, morals and religion of a generation. I have been in that hell and they have not."

"I was shocked," he said, "when William Temple laid down the doctrine that God sometimes acts by the law of justice and sometimes by the law of love and that in dealing with non-Christians we have to operate by the law of justice—the most blasphemous utterance I have ever known an archbishop to make. . . .

* * *

War Irreconcilable with Doctrine of the Cross

"Modern war cannot be reconciled with any belief in the universality of God or in the power of love. It conflicts with the Christian doctrine of man and man's possibilities. . . . I have yet to hear any way it can be reconciled with the cross despite the fact that in 1914 I thought that to take up my cross and follow Christ was to stand by my comrades in combatant service and, as we put it, lay down our lives for our friends. But of course the duty of a soldier is not to lay down his life but to keep it as long as possible in order to take the lives of others."

In the forum hour after the luncheon Walter Ludwig, Amos B. Horlacher, Ralph Read and Frank Hutchison were among the questioners. C. Lawson Willard, Jr., president of the Alumni Association, presided. Canon Raven had previously addressed a dinner meeting of the Fellowship of Reconciliation, of which he is the chairman in England. He is also scheduled to speak at Yale University.

* * *

Clergy Divided on Stand Toward Hitler

Rabbi Stephen S. Wise, Paul J. Slavik, pastor of St. Paul's Slovak Lutheran

Church, and John A. Johnson of St. Martin's Chapel were speakers at the rally following a "stop Hitler" parade of 20,000 people. Among the groups participating with the large Czech and Slovak contingents were the American Student Union, Friends of the Soviet Union, the American League for Peace and Democracy and various labor unions. Guy Emery Shipler, editor of the *Churchman,* and Robert Searle, secretary of the Greater New York Federation of Churches, are to speak at a Hippodrome rally of the Volunteer Christian Committee to Boycott Nazi Germany tonight.

On the whole, however, more of the metropolitan clergy line up with Fosdick and Raven than with Wise and Shipler. Most of them are confused, with leanings in both directions. The Keep America Out of War Committee held an anti-war mobilization over the week end with Norman Thomas and other speakers and advocated among other things the passage of "a genuine war referendum amendment," complete neutrality and abandonment of plans for universal conscription and industrial mobilization.

* * *

Federal Council Urges Open Door to Refugees

The Federal Council of Churches urged the federal government to keep the door open to refugees and defeat the bills in Congress to suspend immigration or curtail the established quotas. It also expressed "grave misgivings over the recommendation of the President to train 20,000 pilots a year in our civilian colleges and universities."

* * *

Catholics Petition for New Feast Day

A feast day in the Roman Catholic Church dedicated to "Christ, the Worker," was advocated by William J. Smith, Brooklyn priest, who told religious teachers of his diocese of a petition to the Holy See for such a feast to be celebrated on the Sunday after Labor Day. He attacked the system of economy that implicitly states: "Big business is God and the workman and the consumer are merely pawns of profit on an economic chessboard."

* * *

And So Forth

Theodore F. Savage, executive secretary of the presbytery of New York and secretary of its church extension committee, has been elected president of the Greater New York Federation of Churches to succeed Charles H. Tuttle, prominent lawyer and Episcopal layman.

A committee representing the boards of directors of the homes for the aged in the membership of the Federation of Protestant Welfare Agencies arranged an all-day institute at Town Hall to consider problems of admission to homes, food and medical care. The federation will conduct a theater benefit on April 25.

An "Upper Room" to be open every day and evening for private prayer has been dedicated in the John Hall Memorial Chapel of Fifth Avenue Presbyterian Church.

Rabbi Isaac Landman and members of the Eighth Avenue Temple attended the religious services in Lafayette Avenue Friends Meeting House, Brooklyn. The service was in the interest of refugees.

BRADFORD YOUNG.

Fear Lapse From Manager Plan

Cincinnati Group Demands Change in Representation Scheme—Churches Probe Theaters' Racial Policy

(Correspondence from Cincinnati)

CINCINNATI, March 25.—There is a concerted demand on the part of Cincinnati Republicans for a special election in May to vote on the retention of proportional representation. Under the municipal charter this system of electing members of the council has given Cincinnati good government for over a dozen years, and there seems to be no compelling reason for discarding it. It helps to prevent any minority machine from electing a majority of council, and is therefore a valuable aid in preserving the effectiveness of the city manager form of municipal government.

Whether the election is held this spring or next fall, it is to be hoped that the indisputable advances made in the government of this city since machine control was ousted in the middle 20's will be preserved. The Hamilton county Good Government League has denounced the attempt thus to amend the city charter, declaring it would mean minority government and a "retreat to the days when chicanery was in flower." Charles P. Taft hit the nail on the head when he said in a recent debate on the subject that "the purpose of the method of election is to get a good legislative body. The present council is both representative and competent. Less than 42 per cent of the voters are going to elect the next council if the organization amendment goes through."

* * *

Varied Viewpoints on World Situation

In recent weeks Cincinnati has had its full share of speakers on the international situation. Reinhold Niebuhr: "For the sake of avoiding violence we allow the principle of violence to prevail. For the sake of peace we permit war. The only remedy is to extend democracy, both politically and economically." Oswald Garrison Villard: "Nothing would so play into the hands of Hitler as a flare-up of race prejudice in America. We must refuse to be drawn into overseas wars no matter how appealing their slogans may be." Rabbi Louis Mann: "The state was made for man, not man for the state. The deification of the state means the desecration of God."

Canon Raven: "If another war should come, as far as our European world is concerned we are finished. My government has estimated that in the first week of war there would be a million casualties in London alone. For me, the whole meaning of the Christian faith is that, hideously evil as the world is, there is revealed in the cross of Christ a way of overcoming evil, and that is the way of the martyr."

* * *

Democracies Must Check Hitler

Thomas Mann: "Democracy is the political expression of the Christian feeling for life. Seeking to supplant every one of the Christian, democratic ideas with the

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idea of force, nazism is Antichrist, . . . Bolshevism . . . spiritual nihilism. Hitler cannot afford to keep quiet more than four weeks in succession. Not more than 30 per cent of the German people are behind the nazi regime. If there is another crisis, and the democracies forbid Hitler to have his way, the revolution in Germany will begin."

James Young, chief of International News' Tokyo bureau: "The militant Japanese nationalists are determined on complete mastery of the Far East. Japan will rush into Siberia at the outbreak of a major European struggle. Even if the war in China is ended in five years, Japan will have to keep a standing army of 200,000 men there." Anna Louise Strong: "Japan controls but 8 per cent of the area it has 'conquered.' "

* * *

Churches Probe Racial Policy of Theaters

The council of churches has begun what promises to be an interesting investigation and a prolonged struggle. Negroes are not allowed in the better motion picture theaters of Cincinnati, Ohio law to the contrary notwithstanding. The council favors the application of the Ohio civil rights law in Cincinnati to these theaters. A letter of inquiry requesting the theaters to state their position has thus far had no answer. The matter will be pressed and test cases may result. Incidentally, the newspapers soft-pedaled this item.

* * *

Council's Budget Drive Meets Difficulties

The council's drive for its $25,000 budget has been a difficult undertaking, and to date only half the required sum has been raised. If every one of the 300 churches and Sunday schools in this area would make its reasonable contribution, the drive would unquestionably succeed.

In his address before the council Dr. Edgar DeWitt Jones predicted that by 1965, 60 per cent of Protestantism in this country will have united. Erwin S. Spees, pastor of the English Lutheran Church of Norwood, has been elected chairman of the council's committee on Christian education.

* * *

And So Forth

J. Winston Willbanks has been called to the Madeira Presbyterian Church. The former pastor, Goodrich Gates, is now the full-time associate secretary of the council of churches here.

John W. Spiers is the new minister at the Swedenborgian Church, following Dr. Louis Hoeck's 31-year pastorate. Ernst Voss recently celebrated his 40th anniversary as pastor of St. John's Congregational Church on Mt. Auburn.

Two new churches are planned: Trinity Orthodox Presbyterian will build on Madison Road, and Oakley Evangelical Reformed will raise a new structure on its present site. St. John's Evangelical in Newport was destroyed by fire, with the loss but a third covered by insurance. Harold Barkhau, the minister, reports that the congregation plans to build on a new site in the east end of Newport.

Dean Emerson of Cleveland, Dr. Kerr of Pittsburgh, Bishop Johnson of Minneapolis, Dr. Fleming of New York and Dr. Holt of Dallas are the visiting preachers for the noonday Lenten services at Christ Church.

WILLIAM H. HUDNUT, JR.

Machine Kills Dry Law in Tennessee

Tricky Ruling Prevents Referendum—'Whitecapping' Revived—Increase in Religious Tolerance

(Correspondence from the Mid-South)

ABERDEEN, MISS., March 22.—There was rejoicing in Memphis' numerous brothels and liquor joints as the Crump machine, by one vote, wangled through the legislature repeal of Tennessee's 29-year-old dry law. The bill passed over Governor Cooper's veto. It provides for counties which desire it all the liquor they want, and presumably affords dry counties enforcement of their dry laws. Tennessee is undeniably dry; so the wets took no chances. The attorney general conveniently ruled that a state referendum would be illegal but that county referenda were legal.

* * *

Arkansas Forced to Sell Beer

Liquor has been forced on Georgia, Arkansas and Alabama by the same county voting racket. The attempt of Arkansas drys to get a state vote against the allegedly corrupt liquor laws was sidetracked by delicate parliamentary maneuvering for the second session. Arkansas voters are not to be allowed any expression on the matter. But counties which voted out all liquor are going to be required to allow the sale of beer until they hold another special election.

* * *

Mississippi County Votes Beer Out

In Lee county, Miss., the only southern state where prohibition is still the law, Pete Mitchell, crusading district attorney, lies critically wounded in the hospital after four shots from the proprietor of a liquor joint he was raiding. Lee county has just voted out beer, the 43rd Mississippi county to do so. Beer was forced on all Mississippi without any vote, but almost every county that has voted has eliminated it. Liquor advertising, subsidized from out of the state, played up George Washington on his birthday as a "defender of beer and the home." Beer ads, anonymously signed by "taxpayers' committees," insisted that homestead exemption enacted last year could be kept only by beer taxes and denounced drys as "destroyers of the home." Veterans declared that beer was necessary for law enforcement. Lee county voters were not that gullible and the bootleggers lost.

* * *

'Liquor Joints' Closed

Immediately after the vote, injunctions were filed against all liquor places as common nuisances, the only licensed wholesaler was shut up, and the state tax collector filed suit against everyone in the state holding a federal liquor license. County collectors followed by collecting the $1,000 privilege tax for selling liquor (tax collectors in Mississippi get a percentage on collections). A circuit court ruled that the use of troops for enforcement is legal, and the state supreme court ruled that officers may destroy liquor and gambling equipment without court order, since the state recognizes no property in liquor.

* * *

Strawberry War, 'Whitecapping'

A strawberry war is feared in Louisiana as all shotguns and shells were sold out in the rival towns of Hammond and Ponchatoula. Last year the strawberry growers' union controlled the sales, but this year Marion Fannally, millionaire Ponchatoula merchant, announced he would fight back in "bloody Tangipaho" parish.

The Belzoni, Miss., grand jury indicted three men and a woman for "whitecapping," i.e., violation of a reconstruction law which forbids scaring laborers off a plantation. It was assumed that the "Midnight Ramblers," as the notes left at Negro homes were signed, drove the Negroes off the Jones plantation so he would have to hire white labor.

The Arkansas legislature passed a bill described as "the opening gun in a second emancipation," which would allow sharecroppers to buy state lands, especially farms taken over for taxes, on time for about one-tenth of what they have to pay to be resettled under the present Farm Security Administration.

* * *

Offer Prayers For Pope

The first ordination of a Roman Catholic priest in the history of north Mississippi brought hundreds of Protestants and Roman Catholics to Clarksdale, where Bishop Gerow ordained Henry Flautt. Father Flautt was escorted to the church by members of the National Guard company to which he formerly belonged. He will serve in Winchester, Tenn., where Roman Catholics are making a determined bid for mountain members.

Prayers for the pope were read in several midsouth Episcopal churches, and good wishes were expressed by ministers in many other churches. This is the first time this area has ever been kindly disposed toward a pope, and among the adherents of old-time intolerance there has been weeping and wailing and gnashing of teeth.

CHARLES GRANVILLE HAMILTON.

Dr. A. C. McGiffert New Head of Pacific School of Religion

Dr. Arthur Cushman McGiffert, for several years professor of Christian theology at Chicago Theological Seminary, has accepted a call to the presidency of the Pacific School of Religion, Berkeley, Cal. He succeeds Dr. Herman F. Swartz, who resigned last year.

Death of Frank A. Horne, Methodist Leader

Mr. Frank A. Horne, prominent business man of Brooklyn, N. Y., and for many years an outstanding layman of the Methodist Episcopal Church, died in a Brooklyn hospital March 22, at 70 years of age. Mr. Horne was chairman of the Book Committee of his denomination and vice-president of its Board of Foreign Missions. In 1927 he attended the World Conference on Faith and Order at Lausanne, Switzerland, as chairman of the executive committee of the American committee. He was vice-president of Drew

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Abused Confidence

(Danielle Darrieux) (French, Eng. titles) (Colum.) Finely acted, realistic, very continental story of orphaned heroine driven to deception to win law degree. In notable court scene, her heartfelt eloquence successfully defends girl guilty of same offense and wins pardon for herself. Darrieux splendid.

For A: Very good. For Y: No. For C: No.

Code of the Streets

(Harry Carey, Frankie Thomas) (Univ.) Tough, cop-hating slum kids seek vengeance for pal wrongly convicted. A fine cop and his son save the situation and the tough kids see the light. Well-knit, human little tale of real heroism, despite underworld tone.

For A: Hardly. For Y: Good of kind. For C: Perhaps.

Concentration Camp

(Russian, Eng. titles) (Amkino) Dreary exposé of rank injustice and outrageous brutality of nazi regime toward Jews, communists and even Germans for chance remark or trivial offense. Continuous talk, raucous sound, monotonous action make it a stupid film. Violently anti-Hitler.

For A: Dull. For Y: No. For C: No.

Four Girls in White

(Florence Rice, Kent Taylor) (MGM) Nurse-training in hospital shown vividly, and at length. Then story turns "melo." Heroine, whose cheap ideals and tactics at first succeed, is supposedly reformed by preposterous flood climax. Some good realism ruined by absurd melodrama.

For A: Hardly. For Y: Better not. For C: No.

Little Princess

(Shirley Temple) (Fox) Shirley's best to date, an emotional, strongly human story of child-father devotion, superlatively acted. Father's reported death in Boer War brings sufferings for heroine in exclusive English school, but with genuinely happy ending. Fine technicolor.

For A: Delightful. For Y and C: Excellent.

Love Affair

(Charles Boyer, Irene Dunne) (RKO) A masterpiece of cinema, in character, drama, settings, sound, photography, acting and direction. Mature romance between European playboy and American business girl, both with checkered pasts. Simple plot and perfect technique combined in exquisitely artistic film.

For A: Very good. For Y: No. For C: No.

Oklahoma Kid

(Cagney, Bogart, Crisp) (Warner) Glorified "western" melodrama at its wildest and stalest, using every old thrill-device, mixing history and hokum, all skillfully done. Very cocky outlaw hero wreaks vengeance on gambler villains by ridiculously impossible feats of gun and fist.

For A: Depends on taste. For Y: Thrilling hokum. For C: No.

Woman Doctor

(Frieda Inescort, H. Wilcoxen) (Republic) Trite theme, smoothly done and avoiding cheapness. Doctor-wife's professional duties lead to estrangement and near divorce from husband, till accident to child brings reconciliation. Convincing acting, save for Sybil Jason's too hysterical child role.

For A: Perhaps. For Y: Mature. For C: No.

Best Recent Family Films:

The Duke of West Point	Huckleberry Finn
Honolulu	Wings of the Navy
Fisherman's Wharf	Charlie Chan in Honolulu

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